COORG AND THE COORGS

BY

PANDANDA MUTHANNA

17 DEC 1931
MADRAS

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PREFACE

The origin of the Coorgs has been a subject of controversy and the attempt of the author to publish an English translation of the Coorg Directory published in Vernacular in 1927 and which gives a succinct account of the origin, customs and manners of the people inhabiting "The Scotland of India" is indeed a laudable literary enterprise. Historians, most of them eminently qualified by their talents and acquirements, have lamentably erred in tracing the ancestry of this martial race, for they erected their superstructure on the materials provided by Kaveri Purana, a prejudicial, deceptive, but charming fabrication of perverted Brahmanical ingenuity. Modern researches, have, however, thrown a flood of light upon this controversial theme, which wholly or partly, tend to demonstrate that the Coorgs were of the old Aryan stock, descended as they were, through the Western Chalukya origin.

The transparency of words and thoughts contained in the translation the graceful and tender handling of the practices and modes of life of the people glowing with patriotic hopes, the pardonable pride to preserve the purity of the race and the individual and to repudiate by sweet reasonableness the legendary and suicidal speculative views formed by some westerners, will, beyond all doubt, make the publication a widely popular one.

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POLLACHI,
28-2-'31.

PUBLISHER'S FOREWORD

It gives me great pleasure to present this book to the general public. The author has given some good and important books, besides the present one, to the Coorg Public, the important of which is the Coorg Directory which deals in various informations about the country. It was reviewed in the Hindustan Review, Allahabad, in the following words, "It gives useful information about the country, its people, their customs, manners, the chief towns, rivers, and various places of interest. The book also gives the local readers an interesting account of the various religions and Political movements. We would suggest that for the benefit of that large section which does not know Kanarese, the next edition be issued wholly in English". The "Hindu" also expressed a similar opinion.

Like every one else who takes note of things going on in India the Author recognises the menace to the multitudes of people of various centres particularly in Southern India of the baneful influence of the caste system on the social life of India. His interest in the socialistic doctrine inspired him to search for the origin of Coorgs with a view to eradicate the danger of caste distinction and to pave the road to equality in practical life and march on smoothly to reach the desired goal.

I hope that the book in its present form will fill a long-felt want, and help to establish a feeling of amity among the interested readers.

C. M. Ponnappa.

Siddapur, Coorg.

17 DEC 1931
MADRAS

INTRODUCTION

The purpose of the book is to give to the public in English a vivid account of Coorg, particularly of the customs and usages of the Coorgs. It is worthy of notice that this volume is the English translation of the Coorg Directory which was published in Vernacular in the year 1927 with an addition of most exhaustive and comprehensive collection of references. Needless to point out here that the publication (Coorg Directory) had a fair circulation throughout Karnataka, but its language being in vernacular was a handicap for its free access beyond Karnataka. A few suggestions were then made by the interested readers in person and through press for the next issue to be in English for the benefit of a large section of the people who are interested about Coorg and its people (of Coorgs). Hence this small volume stands as a partial introduction to the subject of information of Coorg and of the Coorgs.

The desire to preserve the purity of the individual and also of the "seed of race" is laudable and virtuous. But it should be fulfilled in rational ways. Irrational, excessive touch-me-notism and hereditarianism are sheer vice.

From the manners and customs of the Coorgs detailed in the various chapters, the readers will, I am sure, repudiate the legendary theories formed by some Westerners such as Rev. Richter, Prof. Lewis Rice, etc. to say that the Coorgs are descended from the Ugra race or the Kadambas and so on.

I hold firm to point out that the Coorgs have the Western Chalukya lineage. The different periods of our long existence look like the scattered beads of a broken rosary, unconnected with each other; only when the proper thread is supplied by the perception of the underlying unity of the whole, it will become clear.

The ingenious fabrication of the Kavery Purana to declare that the Coorgs are descended from a Kshatriya Prince and a Sudra Princess is a myth and the fabrication of the author is a suicidal one. It has been criticised in the Coorg Directory deservedly.

No doubt that the dominant note of our people should be that India is one country and the Indian people are one Nation. But the existence of many institutions, beliefs and customs and their maintenance in our midst eject us to be on our guard. It is apparent that the resolutions passed in the "All India Varnashrama Swaraj Sangh Conference" held at Jalgaon, Khandesh Dt., Bombay on 30th December 1930 are the most debasing events in the annals of the All India National Movement. The President and the prominent priests in the Conference had the audacity to cable them to the Prime-Minister, Secretary of State for India, and the Maharajas of Dhurbanga and Dholpur, for their consideration before the Round Table Conference. It has clearly pointed out in the Conference the necessity of raising funds for carrying on the work of preservation of the Vedic Hindu religion of the four castes by birth. Shri Santoji Maharaj, the Chairman of the Reception Committee defined the words of Varnashrama and Swaraj in the following terms:

1. Swaraj for the maintenance of the four castes;
2. Swaraj of the followers of the four castes;
3. Attainment of Swaraj by the four caste system of the religion;
4. The attainment of Swaraj and the maintenance of the four castes.

The cable runs as follows:—Please put this resolution before the Round Table Conference and be good enough to get this provision introduced into the constitution.

The hypocritical priestcraft and the false religion (religiosity) must go. To strangle the progress of the false beliefs, I suggest to stand in a well balanced position.

Further, I would like to point out that it is the law of nature that progress can only be through heterogeneity from homogeneity, and not by rigid uniformity and which result only in deterioration, disease and death. We see the most progressive races of the world, for instance, the Americans are the most mixed; similar is the case in India. We need not raise up our ears and look startled when asked, to boldly acknowledge the undoubtable fact of mixture.

In this small volume some opinions formed by some wise and far-sighted worthies with regard to the Coorg Origin are given, because, we thought it proper, to place the opinions of different categories before the readers in order to corroborate the views of the author.

Many friends have offered me their assistance in the preparation of this book, and to them all I take this opportunity of expressing my gratitude.

Mr. B. G. Achayya, M. A. has assisted me in various ways in the completion of this work. Mr. T. K. V. Raghavan, B. A. (Hon.) of Pollachi has gone through the manuscript for a correction and has presented a preface. A special word of thanks is due to Mr. C. M. Ponnappa, for the interest he has evinced in the publication.

Murnad, **P. M. Muthanna.**
25th July 1931.

17 DEC 1951
MADRAS

COORG

A BRIEF SKETCH

DESCRIPTION: Situated, as it is, on the top of the Western Ghats, facing East, midway between Wyanad and the Manjarabad Ghats of the Mysore State and enclosing, as it does, within its bounds a number of magnificent mountains, noted for the spectacular grandeur, and limpid grace of their lively scenery, it has earned the cognomen of "The Scotland of India".

This small province is encased within the narrow longitudinal and latitudinal limits of 75.22 degrees and 76.12 degrees and 11.56 degrees and 12.50 degrees respectively.

In extent of territory it covers an area from River Hemavathy in the North to Mt. Brahmagiri in the South, from S. Kanara and Malabar in the West to Mysore in the East, thus covering an area of 1582 square miles. In its longest part,—from River Hemavathy to Mt. Brahmagiri,—it is 60 miles in length, while in its broadest,—from Sampaje to Fraserpet,—it has a length of 40 miles.

This beauty spot of India, comparing favourably with the description of the pleasure garden of Bharat Varsha (Nandana-Vana) and revealing to the eye with a limpid charm the magnificent array of mountains and valleys, of hills and dales, of rivers and

springs, of sanctuaries and holy woodlands (Thapo-Vana), of caves and temples,—grand in themselves, grander in shining brightness of the tapering rays of the rising and sinking sun, grandest when gleaming through thin streaks of veiling mist with the livid clouds to crown the majestic gloom, this gives the sight-seers an eternal pleasure hardly measurable—a pleasure given, as it were, by the ineffable vision to the contemplative eye, or that produced by the music incommensurable on the inward ear. And many people in their ecstatic delight have given vent to their pent up stores of pleasure in grandiloquent words, the charm of which would be lost if one should vainly try to reproduce the same, with modifications essential for the present purpose.

But we can note what one or two have said about this country : "As Mt. Meru among mountains and jasmine among flowers shine to advantage over others, so in the Peninsular India, this charming land of Coorg shines to greater advantage, surrounded, as it is, by a mountain chain,—noted for the magnetic splendour of its scenery,—which compares equally with a pearl necklace rounding the beauteous curve of a maiden neck". This has been the strain in which a native bard has voiced his delight.

In the article "The astounding land of Coorg," contributed by Mr. Hilton Brown, I. C. S., to the Blackwood's magazine, he compares Coorg with the Scotland of the Romances of Sir Walter Scott's time. He goes on saying how in area, in the majestic gran-

deur of its mountain scenery, in the healthy physique of its inhabitants, in its numerous hunting grounds and fisheries, etc., Coorg resembles Scotland,—barring one or two circumstantials,—in every respect. He concludes by saying that on account of this likeness Coorg may rightly be called "The Scotland of India".

MOUNTAINS. Among the nine most important mountains Mt. Thadiyanda Mole is the tallest. being 5729 feet in height, while the smallest is Mt. Hanumantha, 4205 feet in height ;—the others being Mt. Double-horned Subramanya (Jodukodina Betta), 5626 feet ;—Mt. Kote, 5375 feet ;—Mt. Brahmagiri, 4447 feet ;—Mt. Brahmagiri of Thavalageri Murnad, 5277 feet ;—Mt. Thoombay Malay, 5625 feet ;—Mt. Igguthappa, 5225 feet ;—Mt. Soma, 5265 feet ;—a peak of Mt. Brahmagiri of Thavalageri Murnad having the natural form of a cradle. Besides these mountains there are numerous others of comparatively less importance.

RIVERS. River Kavery is one among the famous rivers of India, and the most important sacred river in Southern India. Issuing forward from Mt. Brahmagiri for about 470 miles it traverses to the East before falling into the Bay of Bengal, joining with many smaller rivers on its onward course. Passing through various paddy-growing countries of the south, like Mysore, Salem, Trichinopoly, Tanjore etc., it irrigates thousands of acres of land by being dammed up on its course, and declining in intensity

and bulk it joins the Bay. Though Coorg is its birthplace, this land derives little benefit from it. Apart from the fact that it is a place of pilgrimage, whereto thousands of pilgrims flock from all parts of South India during the middle of October to attend the sacred fair that takes place there at the time, there is nothing much to interest the Coorgs about the sacred river.

Besides Kavery there are many other rivers which issuing from the North and the South, join the Kavery either within or outside the bounds of Coorg. Such of them are Kakabay, Karada, Kadanur, Kumaradhary, Katakeri and Chickly rivers. River Kakabay, Chorana river, the Madapur river,—these join the river Haranji, which proceeds South and then joins the river Kavery. River Hemavathy—on the Northern bound of Coorg,—and Laxmana-Thirtha,—flowing from Mt. Brahmagiri of Thavalageri-Murnad,—join river Kavery inside the Mysore State. River Bara, Nojay-Kolly, and Kumaradhary flowing west join the Arabian Sea, passing through Mangalore and Malabar. Besides Kaveri, Rama-Thirtha and Laxmana-Thirtha are also held sacred and pilgrims go there every year to attend Fairs that are held in those places; but they are not of such great importance as Kavery. Another sacred Fair takes place at Irupu every year on Sivaratry day, and it comes next in importance.

WATERFALL. A waterfall called Sarathabby is the only one of importance here, and it is about

400 feet in height. There are many others, but of no importance.

LAKES. Lakes are very scarce in number in Coorg. In fact there are only two or three of any importance ; of them one—an oblong one—is in Kiggatnad ; another in Somavarpet called Ponnama's lake, of about 17 acres in area ; and another near Fraserpet of about the same area.

CLIMATE. From climatic considerations Coorg may be called a cold country. It knows not the extremities of heat and cold ; but generally the scale tends to slope towards the latter. The temperature never goes above 85 degrees or below 50 degrees. It is always temperate and invigorating, and hence is responsible to a great extent for the hardy physique of its inhabitants.

RAINFALL. The average rainfall is from about 120 inches to 130 inches per year. But it is not equal in all parts of the country. At certain places the rainfall is very high,—between 400 inches to 200 inches, while at others it is so low as 60 inches.

TRADE. Trade is not very active in Coorg ; the chief trade is carried on in exporting food stuffs grown on the soil ; as there is little importation on a large scale, so also there is no incentive for the springing up of industries, though the country can be made of a good industrial centre with the natural facilities it has. The want of capital is the biggest handicap. Among the exports the most important articles are paddy, coffee, cardamom, pepper and

orange. There are few other articles of export and few other sources of income. Sandalwood and various kinds of timbers—in logs—are also exported to a great extent.

TOWNS. 1. Mercara, the capital of Coorg, being about 3800 feet above the sea level enjoys peculiar distinction, and is the storm centre of all gaieties and gambols. Here, there is a fort built by Linga Raja Wodayer, on the East of which is the Vonkareshwara temple, both of which have been subjects of praise, almost amounting to worship, in the mouths of outsiders. Tombs built by Lingayat Rajas with strong parapets which are conspicuous from a great distance are in the extremity of the town towards North-East. Here there is a bungalow for the residence of the absentee Chief Commissioner—who is also the Resident of Mysore,—when he comes here. It is called the Beauvoir Bungalow and is situated in a fine place, encased, as it were, in a cage of delightful green-wooded mountain scenery. A civil hospital, an English High School and a Convent for girls, an European Club,—a club open to Europeans and domiciled Europeans only, above the rank of a Commissioned officer of the regular army,—a Cosmopolitan Club, a race course, a public park called the "Coronation Garden"—a spacious Cricket ground,—called the "Mann's Compound"—various places of resort,—like the "Raja's Seat," the "Stewart Hill," etc.,— Protestant and Catholic churches, mosques and temples, important courts,

and offices, a central jail, a bonded warehouse, residential quarters for the Commissioner and other officers, the head office of the Coorg Landholders' Association, the offices of the two weekly papers,—the Kodagu and the Loka-Pavana,—two public libraries,—these constitute the town, and the shandy comes off on Friday.

2. Virarajendrapet is situated about 3027 feet above sea level, and being near the harbour of Malabar has many trading facilities. The Bhatkallis of North Kanara and the Mapilas of North Malabar are the important trading classes here. Here there is an English High School, and a school for girls and a Civil Hospital. Besides Churches, Mosques and Temples there is a Clock tower, a club called "Victoria Club" and Choultry for the convenience of travellers,—called the "Kolavanda Choultry" after the family name of the benevolent gentleman that built it. Wednesday is the shandy day here.

Apart from the above-mentioned two important towns there are many smaller ones, not of much interest, but the names of which may be noted :—Somavarpet, Fraserpet, Kodalipet, Sanivarasanthe, Gonicoppal, Siddapur, Sunticoppa, Polibetta, Ponnampet, Ammatti, Murnad, and Napoklu.

POPULATION. According to the census report of 1931 the population of Coorg was 163,089 of which 44,476 were Coorgs proper—the inhabitants and masters of the soil from time immemorial. These are Aryans and by caste Kshatriyas. "The

Coorgs, a fine race of fighting stock, possess their own language, religion, national dress, and land tenure. Fond of manly sports, they lead an active outdoor life, but fully appreciate the value of education for both sexes. Intellectually they are superior to other non-Brahmin communities of Southern India'' (Vincent Smith, Oxford History of India).

These Coorgs are home-dwellers and not mountaineering savages, as some have thought of them. Hospitality is inborn in them, and the house of every Coorg is a synonym for a Choultry,—a veritable charitable institution. So far none have successfully traced the origin of these Coorgs. Some outsiders have taken for authentic record the entirely unsupported fabrication,—the Kavery Purana,—a thing of latter Brahmanical imagination and invention—and think the Coorgs are Sudras. Still others—chiefly Westerners—compare them with the inhabitants of the neighbouring country of Malabar, and think that these two peoples are of the same stock. It will be evident from what follows that both the above attempts at the identification of the ancestry of the Coorgs are not to the point. From time immemorial they had been settling here and have become mountaineers. In Mahabharata this country is mentioned as being ruled by Virata Raya. That these Coorgs have either come from Tibet or from Hindustan and have settled here is clearly proved by the striking resemblance that exists between the customs, manners, dress, and other practices of these peoples

which have been in vogue from very ancient times, and whose origin is beyond the ken of man.

THE ORIGIN OF COORGS. The Chalukyas of the Lunar ancestry,—belonging to the Manavyasa Gothra, to the Ashwa-thayas Suthra, and to the Rukku branch or Sakay,—crossed the Narbada about the 5th century A. D. and came into Peninsular India from the North. In the century following, Pulekesin I—a Rajput—defeating the Pallava King of Kanchi, established his capital at Vatapi (Badami). His son Kirthivarman, conquered the descendants of the Mauryas ruling over the Konkan, the Kadambas of Banavasi, and the Alvas of the Tulu country. After him (Kirthivarman) the Chalukyas became divided, and one group moving Eastwards established itself at Vengi and Rajamandry. Another branching Westwards settled at Vathapi and Kalyanpura, and Satyasraya (Pulekesin II) was the outshining King of these Western Chalukyas. After him they were defeated again and again by the Pallavas of Kanchi, the hereditary enemies of the Chalukyas. But soon it was avenged by Vikramaditya, who, defeating the Pandyas, the Cholas and the Pallavas, captured and occupied Kanchi itself and was strong enough to annihilate the forces and completely destroy the Alavas and the Gangas, who were ever a menace to, and thorn beside, the Chalukyas.

In the time of his grandson, Vikramaditya II, the Rastrakuta princes occupied the capital, while he was busily employed in the South against the Pandyas

PRITHVIRAJ

A Rajput prince of Moghul period

(A Cinema production)

and the Cholas, and for the next two centuries the name of the Western Chalukyas was veiled in a dense sheet of mist, from which oblivion they rose to preponderant predominance again, under the able lead of their King Thylappa, who defeating Kakkola, the Rastrakuta king, regained the old Chalukya capital. Vikrama who ruled in the tenth century was the most important king of the dynasty. After him the Commander-in-chief of the forces successfully conspired against the then ruler, and made himself the king. He was Bijjala of the Kala-Churya dynasty, and now the Chalukyas, hating his jokes, proceeded South and established a new kingdom with Banavasi for its capital. A few among them left Banavasi and settled near Bellary at Karugodi ; while some more went to the West of the Western Ghats and settled at Konkan, still others proceeding Eastwards settled in the then jungle country "Kodu", which passing through the gradual process of evolutionary changes has become the Vernacular Kodagu or the Anglicised Coorg. From this time onwards these settlers were known as Kodavas ;—the Coorgs of the Anglican pronunciation.

It is evident from the writings of Prof. Lewis Rice that "In 1155 the Chalukya King was dethroned by his General Bijjala Deva of the Kalachurya line, a family which had been subdued at the same time as the Rattas. The Chalukya power thus came to an end. The King retired to Banavasi ; and a feeble remnant of the state appears afterwards to have sur-

vived in the Konkan for about a century later. The name then disappears from history (Mysore and Coorg Gazette, Vol. II, p. 354).

Pots filled with ashes and bones, found in a monument of the Pandyas—now called Pandu Pare—in Coorg is at present in the Calcutta Museum. In olden days Coorg was under their sway and those who call themselves Coorgs—Kodavas—were invaders, who wrested the land from the hands of the Tamil speaking Pandyas. At this time of imminent danger from foreign foes, being pursued from place to place by their numerous enemies, these new settlers were in a state of agitation, and could not perform most of their practices with all the acknowledged and supposed to be necessary formalities ; so they dispensed with most of them—including the aid of Priests—and began to perform all their sacred rites and other practices secretly with the aid of the wiser and elderly people of the various groups. They were in danger of being attacked at any moment and were to be prepared to meet it, so much so, they lived a sort of Military Camp life, and from it has descended most of the practices which are martial in character. In those troubled times they neither had time nor patience for peace—time practices, such as reading, writing, cultivation and other *kindred* arts. They came into the country more as invaders, pursued themselves, than as peaceful settlers to abide quietly under the 'de facto' government. They conquered the country, and becoming masters of the soil got all

they wanted, done by the aborigines. Pursued on all sides, hemmed up within the mountain walls of this small country, consequently coming into contact with none but the aborigines, who understood neither them, their ways, nor their language they gradually evolved a language—a mixture of many tongues having for its alphabet, the Kanarese letters,—to suit the needs of the time and lost all ken of their own mother tongue. In this attitude of perpetual defence and camp life, and being all too ruffled in those tempest-tossed times they had neither leisure nor scope for study and other peace-time arts, and this is responsible for the martial character and appearance of the Coorgs of this day and as well as for the martial manner of the performance of their sacred rites.

Mr. E. P. Rice, B. A., deals in the "History of Kanarese Literature" that "for more than a thousand years after the beginning of the Christian era, Jainism was the religion professed by most of the rulers of the Kanarese people. The Ganga King of Talakad, the Rashtrakuta and Kalachurya kings of Manyakheta, and early Hoysalas were all Jains. Although the Kadambas and early Chalukyas—not latter—were of the Brahmanical faith, they were

Mr. E. B. Havell the well-known historian writes:—When Alaudin crossed the Vindhyas both the Cholas and Chalukyas had been put out of action by the insubordination of their feudatories. In the early part of the 12th century when the storm of Mahommedan conquest broke the Cholas and Chalukyas were equally devoted admirers of their Military discipline. From this time onward a slight change in their customs also have effected. (Havell's History of India.)

very tolerant of Jainism and did not withhold patronage from its writers.''

Hiuen Tsang, in the 7th century records that "he found the Jains very numerous in these parts ; and they seem to have been very successful in disputation with their rivals. Jainism was dominant in Guzarat and Kathiawar. The Jain religion is the offspring of the same movement of thought as that which produced Buddhism, and the two religions have many points of similarity. Up to the middle of the 12th century practically every Kanarese writer belonged to the Jaina faith''. This is probably responsible for the Coorgs' anti-Brahmanical faith.

Though Adi-Pampa belonged to a Brahmin family of Vengi he abandoned the Brahmanical faith for Jainism. His son—Pampa—became a court-poet, and apparently also a minister, under a Chalukya Prince—Arikesari. Thus the Brahmanical faith was waning through royal influence but the predominance of the Jainism in S. India at the same time began to wane from the 12th century due to many changes, such as the influence of Sankaracharya, the fall of Ganga kingdom of Talakad, the conversion of Ballal—Raja to the Vaishnava faith, the influence of Madhavacharya and the rise of a strong Brahmanical kingdom of Vijayanagar. So the hostility developed among the neighbouring rulers and the fallen kings and their followers had to flee hither and thither for shelter and they were not able to raise their heads again for a reappearance in history. From that time

onward the attitude of the people changed in their faith, language, custom etc.

KADAMBAS. Some people conspicuous among them being Prof. Lewis Rice, are of the mistaken opinion that the Coorgs are the lineal descendants of the Kadambas. "The Coorgs, according to the foregoing traditions, are of the Ugra race and descendants of a prince named Chandravarma. These statements point to the Kadamba Kingdom in the North-west of Mysore as the seat whence the first colonists of Coorg migrated, a conclusion as well consistent with what is known of the early Kadamba history as corroborated by the modern annals of Coorg and the fact that every dynasty of its Rajas derived its origin from the same reign." (Coorg and Mysore Gazette, Vol. III, P. 93.) If we probe a little into the arguments for it, it will be "prima facie" evident that the whole is a fabrication entirely unsupported and uncorroborated by authentic records. The stories are as follows : In the mythological churning of the ocean of milk (Ksheera Sagara) a drop of the ambrocial drink (Amratha) fell on the earth near to the house of a non-Aryan, and out sprouted a tree. The people of the house cared after the tree (Kadamba tree) and by the sale of the toddy they got from it they began to eke out their living. Hence these people became known "Kadambas". The name of the dynasty has been inserted into the fabricated Kavery Purana, where mention is made of one King Sidharta, whose son "Chandravarma"

begot 'Devakanta' and others and which goes on to say that they and their descendants must be Coorgs. It is purely a genealogical table of imaginary evolution. If fact, why does it not trace the genealogy from King Sidharta to historic times, instead of stopping with mere mention of "Devakanta" and others ;—without saying what happened to them and who their descendants were? It is preposterous to say that the Coorgs are the lineal descendants of the Kadambas and consequently a non-Arayan people, without more convincing proofs.

UGRA RACE. The mention of Ugra race in Prof. Rice's writings probably favoured of the conjecture contained in Colonel Wilk's History that "the Coorgs are descended from the conquering army of the Kadamba Kings." This funny evidence was taken up from the Chora Kathe—Robbers' tales— which was written in the style of Fairy tales by Mallikarjuna, about A. D. 1100. In the Chora-Kathe the adventures of Somasekhara and Chitrasekhara are taken up as evidence to prove that the Coorgs belong to the Ugra race. The most amusing incidents are as follows :—

"Having heard of the beauty of Rupavathi the daughter of Vikrama, king of Neelavati, and being desirous of humiliating his pride, the princes—Chandrasekhara and Somasekhara—in opposition to the wishes of their father, proceeded to that capital in disguise, determined to secure the hand of Rupavati for one of them. Notwithstanding that the city

was guarded by ten thousand giants, who had baffled and destroyed the emissaries, employed by Indra to bring him a description of the charms of the princes, they effected their entrance. They next obtained admission into the palace by night, and in spite of every precaution plundered the king and queen and princess of their jewels, and stripped their majesties and all the maids of honour of their garments—leaving a written paper stating that they would not cease from their depredations until the king consented to give his daughter in marriage to one of them, and threatening if he withheld his consent to carry off the princess. The king, compelled to yield to the demand of the unknown suitors, issued a proclamation that the pretender to his daughter's hand must first kill a fierce lion that guarded one of the gates of the palace. The princes next night attacked and slew the lion (who turned to be a prince metamorphosed), and carried off the tail as a trophy. The washerman of the palace on going out in the morning, found the lion dead, and carried off its head, which he produced as evidence that he had the lion killed and claimed the princess! Preparations were being unwillingly made for the wedding, when the princes were discovered and the washerman was put to death. The princess was married to the younger brother Chitrasekhara, (who eventually succeeded his father-in-law on the throne).

After a time, a bird-catcher brought a curious parrot from Chasmir, which was purchased by the

princes, and told them that it alone had escaped the destruction of the living things at Hemavati, which were devoured by a giant in resentment of the King Virasena's refusal to give him the hand of the princess Suvarna Devi. The princess was kept captive by the giant. Somasekhara undertook to set her at liberty and departed alone, giving his brother a flower, the withering of which would indicate his falling into some trouble, when his brother Chitrasekhara might come to aid or avenge him. On arriving at Hemavaty he made himself known to the princess, married her, slew the giant, and induced the people to return to the country over which he ruled as king.

On one occasion Suvarna Devi having dropped her slipper in a reservoir, it was found by a fisherman of Kusumakesari, who sold it to a shop-keeper, by whom it was presented to the King Ugra-bahu. The prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner, to whom she introduced herself, and made her agreeable. Finding out that Somasekhara owed his personal immunity from danger to a charmed ear-ring, she contrived to steal it from him whilst asleep, defaced the impression of Siva which it bore, and threw it into the fire, on which Somasekhara became as good as dead.

Suvarna Devi would have slain herself, but was

prevented by the crone, who to console her, promised to get her another husband in Ugra-bahú, and this proposal, as holding out the prospect of revenge, was seemingly assented to by the widow. She set out to the capital of Ugra-bahu, shutting up her husband's corpse in a chamber, and leaving with it a written note to Chitrasekhara, informing him what had chanced, and whither she was gone, and promising to wait a month for his arrival, at the end of which term she would put an end to her life.

The wife of Chitrasekhara, at the time of her brother-in-law's decease, was apprised of the event by the decay of the flower. As soon as this was made known to her husband, he set off for Hemavati. On his way he met a monkey, who in his gambols plunged into a pool and came out a man, and a little further on leaped into another pool and issued a monkey as before. Some of the water productive of these changes was taken by Chitrasekhara, and carried with him. On arriving at the place where his dead brother lay, and reading the note which Suvarna Devi had left, Chitrasekhara searched for the charmed ear-ring, which he found defaced and injured, but not wholly destroyed, due to which the body of Somasekhara had so long resisted decay. Chitrasekhara set himself to work to repair the ear-ring, and as soon as it was restored to its former condition, Somasekhara revived. The brothers, after communicating to each other what had passed, proceeded to Kusumakesari to release Suvarna Devi, and

punish Ugra-bahu. For the readier accomplishment of these ends, Chitrasekhara assumed the garb of a religious mendicant, and changed his brother to a monkey with some of the water of the pool that produced this metamorphosis.

The brothers, thus disguised, appeared before the king, to whom Chitrasekhara represented himself as a magician, and at his request he undertook to win the consent of Suvarna Devi to become his bride without delay. Having then made himself known to Suvarna Devi, and restored his brother to human form, they devised a plan to be adopted, and Suvarna Devi gave a seeming assent to be married to Ugra-bahu.

A new mansion was prepared for the purpose, to which Ugra-bahu repaired to be wedded by the supposed ascetic to the princess—but on his entering the private chamber, Chitrasekhara sprinkled him with the magic water, and he was changed to a monkey. Chitrasekhara, going forth, produced a written order from the King, that he should be his deputy for some months in the administration of the kingdom, in which the officers of the court acquiesced. The prince then wrote to his father-in-law Vikrama, to come to their aid with a sufficient force, with which he complied, and their authority was thus established over the kingdom of Ugra-bahu, who in his form of a monkey was sold to a beggar, and compelled to perform tricks for his master's benefit. After settling their new acquisitions, Somasekhara

AN ANCIENT COORG

(Seen here in his Gala-Mishe-Mustaches)

The man who shoots a tiger is entitled to wear this grand whiskers

and Chitrasekhara, with their wives Suvarna Devi and Rupavati, and the father of the latter, paid their own parents a visit, much to their astonishment and

delight. After a due period of power and prosperity the different princes were admitted to the Heaven of Siva."

This is no better than the fabricated Kavery Purana. According to the Manu-Smrathi Ugra means :—"The son of a Kshatriya father and Sudra mother"—who belongs to a separate sub-race "Ugra". This sort of profound theories are the inventions of the Aryan intelligentia on their glorious march to win the hearts of the indigenous people. The Coorgs are purely an Aryan race deriving their heritage of human semblance from the Chalukyas, and not the Kadambas or Ugras.

ANCESTOR WORSHIP. The Coorgs are democratic in spirits and love self-government. Before the treacherous advent of the Lingayat kings these people were themselves ruling the country under the names of Palyagars and Nayaks—signifying that they held the land by tenure by none but were themselves lords of the soil,—following the customs, manners, and other practices of the Aryans on the banks of Indus. Having no faith in the rank ritualism and mystic cult of the Brahmans, the Coorgs have dispensed altogether with them and their services and they themselves perform every one of their sacred rites without the aid of the Brahmans. Lt. Connor, wrote in 1818, "There are scarcely any Brahmans in Kodagu proper : indeed this caste is held in but low estimation by these mountaineers," and it is the truth. These are Aryans and follow the

Aryan cult minutely and it is sheer folly to say that they have no teachers (prophets) or Gurus. The eldest man is their Guru, and their system may be said to resemble the ancient Roman Patriarchal system—where the Patriarch was all-in-all a virtual family despot. Such powers—though much curtailed at the present time—were possessed by the eldest male in the ascendant line. Prof. Lewis Rice remarks that the Coorgs worship Ancestors[1] and Demons. One must go deep for an authentic remark. It is clear from all investigations that the latter one is the influence of the neighbouring countries such as Malabar, Thulnad and Mysore. It is quite practical that the minority will come under the influence of the majority in their intercourse, but it can be emphasized here that the Demon worship has not been acknowledged universally among Coorgs. It is only an individual acknowledgment. The Coorgs brought with them at the time of their immigration only the Ancestor worship—Karana.

If we search the histories of most of the great nations of the pre-Christian era we shall find abundant traces of this ancestor worship which must have brought with it usually ennobling feelings into the lives of the worshippers. The ancient Romans and Greeks from whom may be traced many of the standards and ideals of classic art and culture had this

[1] "O ye shades! leave this place, go away, move away. For the forefathers have prepared a place for the deceased. That place is beautiful with day, with sparkling waters and light. Yama assigns this place for the dead." (Rig Veda, X. 14, 7 to 9.)

reverence for ancestors deeply imbued in their religion. They made propitiatory and helpful offerings to the Manes or Shades of their departed ancestors in the hope that the observance of these rites would make it easy for them the dread journey across the Styx which they would have to undergo when their time came to leave this world.

Coorgs call ancestors Karana (Purusha is understood)—Karana Purusha. Among Coorg families every family—a house—has a Karana Purusha. Karana means cause, Purusha means the person who caused the foundation of the family-house. In the Pampa Ramayana, it is repeatedly mentioned the word "Karana Purusha" in the sense of a person born to fulfil a particular high destiny or fated to accomplish some great work or purpose. Thus Rama was the predestined victor over Ravana and he is now worshipped universally by the Hindus.

After reading the above statement it is with feeling of knowing pride that the Coorgs should look upon their time immemorial custom of Ancestor worship—(Karana Puje) of heroes dead and of heroes living[1]—ancestors and contemporaries,—the first

[1] Ancestor worship is a significant characteristic feature of the Coorgs and Mr. Hilton Brown has rightly said that "the special veneration of ancestors is a peculiar and agreeable trait of the Coorg character." Regarding Hero-worship Carlyle says: "I say great men are still admirable; I say that at bottom there is nothing else admirable; no nobler feeling than this of admiration for one higher than himself dwells in the breast of man." The Hon. Mr. Justice Sadasiva Iyar says: "No one can become a hero unless he himself is first a hero-worshipper." Lastly Mr. G. S. Arundale says: "Every one of you ought, if growing properly to be, prostrate before a hero." (Coorg families give more prominence to heroic Ancestors.)

thing they do before the commencement of any action. They worship their heroes with a lamp lit in the hall in cow's ghee and home-made cloth wick first thing they did every morning and evening after thoroughly dusting and cleaning the house, after which their women do the Ganga Puja (worshipping water). Comparing the Sanskrit Mantras of the Aryans and the daily prayer of the Coorgs,—and many other customs,—we are surprised at their close resemblance. For an example compare the Aryan sloka with that which follows :—

Om Shanno devi rabhistaya apo bhavantu pitaye, Shanyo[illegible] hi sravantu nah.

Meaning :—'May the all-pervading Divine Mother be gracious enough to gratify our inner craving and send down blessings all around us.'

Compare it with that of Coorgs :—

"Parameshwara! Guru, Karana, (Invocation of the heroes, living and dead) we are here assembled on this auspicious time to perform certain sacred rites. And on this occasion if we should commit mistakes in sitting, standing or otherwise, we invoke you to set matters right and protect us all with your kind blessings."

Again taking the self-promissory sloka of the Aryans :—

Om! vak vak. Om pranah pranah. Om! chakshuh chakshuh! Om shrothram shrothram. Om! nabhi, Om hridayam. Om! kanthhah.

Om ! shirah. Om bahubhayam yashobalam.
Om ! karatala kara prishthhe.

Meaning :—O God ! most sincerely and solemnly I make a covenant with Thee that knowingly I shall never sin with my organs of five cognitive and five active senses ; viz., the tongue, the nose, the eye, the ear, the palm, (membrane), and its back (epidermis)—touch, the genitals — passions, the heart-desire, the throat — speech, the head — thought, the hands—deeds."

We see how well it compares with the prayer of Coorgs :—

"No man is infallible. In the performance of our daily duties, when we stand, sit, work, hear and talk we will try our utmost not to do anything bad either by our legs, hands, ears, or the breath we take in and leave out. Yet, we may err, either knowingly or unknowingly and it is our humble prayers that you, O! Parameshwara, will forgive and protect us." (The real Coorg wordings of prayer are not given here as the language is very uncommon among the non-Coorgs.)[1]

The village deities and their worship are widely different from the popular Hindu deities SIVA and VISHNU. Siva and Vishnu represent forces of Nature. Siva symbolizes the power of destruction

[1] The Sikh who comes off from the Aryan stock, acknowledges his own Gurus ; the teaching of the Sikhs is pure monotheism i. e. a religion of Bhakthi or devotion with no sanction for idol worship or the observance of caste.

and the idea of life through death. Vishnu the power of preservation and the idea of salvation. Both these deities and the system of religion connected with them are the outcome of philosophic reflection on the universe as a whole. But the village deities on the other hand, have no relation to the universe. They symbolize only the facts of village life. It is already pointed out in the foregone pages that the Coorgs have not universally acknowledged the village deities. The conjecture contained in the works of Prof. Lewis Rice and the Right Rev. Henry Whitehead that the Coorgs are Demon worshippers are based upon the impression left by Rev. G. Richter without a research. The observances connected with the village festivities are mostly borrowed during their social intercourse with the people of the neighbouring countries. The simplest reason in repudiation of that theory is that the Coorgs worship Nature—Siva and Ancestors—Karana—in all their auspicious functions universally. This is characteristic of the genius of the Aryan religion, but in the old Dravidian cults the leading feature is the worship of the female principle in Nature—Kali, Mari, Choundi, etc.

The Right Reverend Henry Whitehead, D. D. the author of 'The Village Gods of South India' refers in his book that 'the Aryan deities were the Gods of a race of warriors, whereas the Dravidian deities were the Goddesses of an agricultural people. Crude ideas and the barbarous cults of the omnipre-

sent aboriginal tribes constantly pressing upon the life of Aryans, found entrance into their religion at many points. Thus the old polytheistic Nature-worship of Rigveda was gradually transformed into a great mass of warring sects holding philosophical systems."

The Land has been called by three names,—Brahma Kshetra (the place of the pilgrimage of Brahma) Matsiya Desha (The land of fishes), and the land of Kroda Desha,—in Kanarese translation of Kavery Purana. These names are supposed to have originated with the mythological persons connected and the incidents that have happened.

BRAHMA KSHETRA. On the advent of Brahma to Sahyadri after visiting all the sanctuaries of Hindustan, he saw a well sprouted gooseberry tree with numerous branches. As he was gazing at it his eyes met a curious image—an image like that of Vishnu—beneath it. After a while the image seemed to have disappeared, and pushed forward by an impulse. Brahma bowed to the tree and sprinkling the holy water he had brought from the sacred river Viraj,—the river beyond the imaginary seven seas of ancient myth,—at the stem of the tree he prayed to Vishnu. This seems to be the origin of the name.

MATSIYA DESHA. Of the two versions the first one runs as follows :—Near a Mount called "Half-moon" (Ardha Chandra) there was, it appears, a sanctuary,—a sacred pond. In its waters Vishnu in the guise of a fish worshipped for many centuries the God of Destruction Iswara or Rudra.

Pleased with the devotee Iswara gratified his desires, and Vishnu with the aid of the powers, he had thus gained, immortalised the fishes in all the waters of the land. Hence the name of Matsiya Desha—the country of the Fishes.

The second version is as follows :—King Sidharta of Matsiya Desha had four sons, of whom Chandravarma, the youngest was the ablest and the wisest. With the assent of his father he went on pilgrimage to all the holy places of Hindustan, and finally coming to Mount Sahyadri began to worship Parvati very devotedly. (Parvati, according to myth, was the wife of Parameshwara). After a severe penance, Parvati, being pleased with her devotee, granted his requests. Furthermore, she gave a Sudra woman, created by the powers she possessed, to him along with a white horse and a sword. With the two last-named he was bidden to destroy the Mlenchas,—who were a constant menace to the peace of the land,—after which he was asked to become the ruler of the country. From his paternity the land derived the name, Matsiya Desha.

KRODA DESHA. This Chandravarma had, by the Sudra woman, eleven sons. These married the one hundred daughters of the king of "Vidarbha Desha". The family multiplied and the land could no more maintain the increased population. They had to seek new homes, and they found it nearby. The hills and mountains were torn to pieces by the strength of their nails, hands and feet. The hills

were cut and the valleys raised by the mud cut from the hills thrown into them. Thus the land was levelled and made habitable to the increased population. This remodelling of the country resembles the familiar myth connected with the Boar Incarnation of Vishnu (Varaha Avatara), when the earth freed by him from the oppressions of the giant Hiranyaksha, was remodelled by the tusks and feet of the Boar. It is on account of this that the land was called Kroda Desha, and its inhabitants, Krodas. These mythological derivations have to be taken in with caution, and too much should not be made of them.

VIRAJ. This Matsiya Desha, formed its connections with the Pandavas during their one year's secret stay in habitable land,—after their twelve years' stay in the jungle,—preparatory to their final advent to the world to claim their heritage from the Kurus, was then ruled by King Virata Raja. Because of their incident connected with the worship of Vishnu by Brahma under the famous gooseberry tree with the sprinkling of the holy water from the River Viraj, as a custom, though not as a rule, the names of the kings are prefixed begin with "Vira";—like Virata-Raja, Vira-Raja, Vira-Bhadra, Vira-Singhe, etc.

LINGAYAT KINGS. The Coorgs are a freedom-loving people, and by the 15th century,—beyond which their history cannot be gleaned through the enveloping mists,—having assumed self-govern-

ment, were themselves masters of the land with the titles of Nayaks or Palyagars (independent chiefs). In 1583 a prince of the Ikkery ruling family being exiled, came to Coorg in the garb of a hermit. By deceit he tricked the Coorgs, being themselves Guru (Hero) worshippers were easily deceived to worship and revere him as a Guru. Gradually gaining ascendancy over these innocent folks, this prince first made himself a "Guru-Nayak," and soon casting aside his hermitage garb assumed the regal purple robe, instead of the rosary string and the begging bowl, took into his hands the sceptre and sword. From that day till 1834 A. D. he and his descendants ruled the land despotically. The Coorgs tired of their hated tyranny—a virtually untempered autocracy,—called to their aid the East India Company, to which, after the capture of the then ruling prince the Government of the country was given "with the unanimous assent of the inhabitants" as R. C. Dutt puts it. Accordingly the East India Company took on hand the task of governing the land.

The chronicle commences with the reign of Mudduraja who is introduced as the son of Appaji-Raja and the grand-son of Vira-raja. He reigned at Haleri in 1633, but subsequently established himself at Mercara, where he built the Fort and a Palace in 1681.

He had three sons: Dodda-Virappa, Appaji and Nanda. After a long reign of 54 years Muddu-raja died and his eldest son Dodda-Virappa succeeded

him. The second son was settled at Haleri and the third at Horamale.

Dodda-Virappa, with the harelip, had a son Appaji who married and had a son, whose name was Chikka-Virappa.

Appaji of Haleri had five sons of whom three died early. The eldest Muddya had a son Appaji-raya; the second Linga-raja married Devambike-ama, who bore him a son at the full moon of June 1763, A. D. Vira-raja the author of Rajendraname. His two brothers were Linga-raja and Appaji. Of the Horamale branch Nanda-raja had a son Muddaya whose son was Mallaya. The relationship of the descendants of the different lines will appear more clearly from the following Genealogical Tree.

Genealogical Tree

- **Vira-raja**
  - **Appaji-raja**
    - **Muddu-raja**
      - **Dodda-Virappa, (Mercara) born 1657—1736**
        - **Appaji-raja. 1680-1729**
          - **Chicka-virappa, 1766**
      - **Appaji-raja, (at Haleri) born 1670-1737**
        - **Muddu-raja, 1700-1770**
          - **Appaji-raja**
        - **Linga-raja, 1710-1780**
          - **(1) Virarajendra, 1763-1809**
          - **(2) Linga-raja, 1820**
            - **Vira-raja (deposed) 1834-1862**
          - **(3) Appaji, 1808**
      - **Nanda-raja, (Horamale) about 1738**
        - **Muddaya**
          - **Mallaya**
            - **Devappa-raja, 1774**

It is noteworthy that the history of these Coorg Rajas can only be traced from the period of Dodda-Vira-Raja.

Dodda-Vira-Raja

Linga-raja the father of Dodda-Vira-Raja died in the beginning of 1780. His sons Vira-raja and Linga-raja were of tender age, the eldest being about 16 years. Hyderalli conceiving it a favourable moment to complete the spoliation he had so successfully begun, assumed entire possession of Coorg, under the pretence of being guardian to the princes until they would come of age. Meanwhile they were to reside in the fort of Garuru. A Brahmin, Subrasaya, formerly Karnika (Treasurer) of the Coorg Raja was appointed Commissioner of Coorg by the usurper, and a Musulman garrison held Mercara fort which Hyder caused to be strengthened.

Enraged at the abduction of their princes from their country and the Brahmins lording it over them, the Coorgs broke out in open rebellion in June 1782. On hearing that Hyder marched for Carnatic, to oppose the British army, they drove the Mussulmans out of the country and proclaimed their independence. Hyder died in the war with British and Tippu Sultan, his son, was fully determined on the reconquest of Coorg. He first sent the family of Coorg Raja to Periapatana and after having treacherously seized General Mathews and his officers at Nuggur and reduced Mangalore in 1784, he marched through

Coorg on his way to Srirangapatam, when he compounded matters with insurgents. But scarcely had Tippu left, when the Coorgs, stirred by the apprehension of incurring his vengeance, again took up arms, and repossessed themselves of their native hills in 1785.

To suppress the revolt, Tippu despatched a force of 15,000 men under Januladin. At Ulagulli, in Mudigerenad, the Mussalmans were opposed by a body of 4000 Coorgs, who after a sharp encounter forced them to retire to Bettadapura with the loss of their baggage. The ill success of his General induced Tippu to take the command in person and having collected another army, he entered Coorg by the same route and reached Mercara, where he effected an amicable settlement. Under pretence of peaceful intentions and conciliatory measures, Tippu allured most of the Coorgs to Thala-Kavery (1785), and when they felt most secure, he seized them suddenly with their families about 85,000 souls (including all castes), sent them to Srirangapatna and carrying out his former threat, had them forcibly circumcised.

Into depopulated Coorg he sent Mussalman landlords and gave them the lands and slaves of the exiles, besides a supply of labourers from Adwani in the Bellary District and armed them with a degree of cruel proscription.

Such was the state of affairs, when in the end of the year 1788 Vira-raja accompanied by his wife and his two brothers Linga-raja and Appaji, the principal

survivors of the Coorg family, effected their escape from Periapatna after a confinement of six years. Leaving his family in a secure retreat at Kurchi in Kiggatnad, Vira-raja was inveigled beyond the frontier by Nagapaya—a relative of Subrasaya—and fell into the power of Viravarma, the Kote Raja, who availed himself of his misfortunes and obliged him after some detention to cede, as an atonement for the death of his ancestor who was slain at Thomara, the site of a fort at the place and to give up for ever three valuable districts viz., Kiggatnad, Amatnad, and Yedenalknad. Complying under the pressure of circumstances, Vira-raja thus purchased his freedom and returned to Coorg. Later on the Kote-Raja was punished well for undue advantage he availed.

Vira-raja now sallied forth at the head of Coorgs to fight the Mussalmans. In a short time he had cleared the country of the usurpers from one end to the other.

About this period the first connection between the English and the Coorgs took place. Desirous of gaining the friendship of so able a partisan and foreseeing the strategical value of Coorg in the impending struggle with Tippu, the Government of the Company eagerly seized the proffered hand of Vira-raja who dreaded and hated Tippu from whom he could expect no mercy and whose assurances and promises, he knew he could never trust. His eyes were directed towards the rising star of the Company. After the

receipt of orders from Bombay to conclude in the name of British Government an offensive and defensive alliance with Raja of Coorg, Robert Taylor, the English chief at Tellichery invited the Raja to a conference. A formal treaty was concluded at their meeting. When the next treaty was concluded at Srirangapatna—when Lord Cornwallis made peace with Tippu—Lord Cornwallis, in order to free the Raja of Coorg entirely from the power of Tippu, desired to take him under the special protection of the Company. Tippu raised the most violent opposition but in vain. From this time to the end of his life, Vira-raja remained the trusty friend of the Company and his affairs prospered. A short time before the death of Dodda-Vira-Raja, he permitted the Raja of Sode (residing in Goa) his son-in-law to act for him as principal Devan, and expressed a desire, that his son-in-law should have the regency of Coorg, during the minority of his daughter Devamaji, in conjunction with an Agent of the East India Company to be appointed by the Governor-General. As soon as the Raja had expired, his daughter Devamaji was acknowledged as Rani of Coorg by the assembled chiefs. The Sode-Raja continued to perform the duties of principal Devan, or rather of Regent and all people seemed to be happy and contented.

LINGA RAJA. In the meanwhile Linga-Raja the brother of Dodda-Vira-Raja, uncle of Rani Devamaji, was busily conspiring among the principal

Coorgs. They certainly did not approve of the rule of a foreigner, like the Sode-Raja, but they seem to have had no particular predilection for the late Raja's brother Linga-Raja.

One day there had been a large gathering of the chiefs at the Palace and it was proposed to displace the Sode-Raja by Linga-Raja but the proposition was thrown out by the majority. Linga Raja mounted his horse in despair and rode away, in the direction of Haleri, his own residence. As he rode through the market streets of Mercara, in despondency and actually weeping like a child, Chowrira Appanna, one of the Devans, met him on his way to the Palace. "Why do you cry, Linga Raja?" asked Appanna. "I have been rejected by the Coorg Panchayats. All is lost," was the reply. "Come with me Linga-Raja," said Appanna. "I will set you on the throne of Coorg." With these words he seized the bridle of the Linga Raja's pony, and set off with him to the Fort. He pleaded there for his helpless client before

Linga-Raja's Seal

the assembled chiefs. Being a man of known integrity and considerable influence, he prevailed. The Coorgs changed their minds and Linga-Raja was preferred to the Raja of Sode.

Linga Raja was now acknowledged guardian of the young Rani and Regent of Coorg. The next step was, to make his helpless ward sign a paper, in which she abdicated her sovereignty in favour of her excellent and loving uncle. Cruelty seems to have been his sport. He liked to kill his victims with his own hand, with gun, bow and arrow or knife. During the first years of his reign he was restrained from giving full vent to his atrocious propensities by the influence of his Devan Appanna who seems to have been a man of character and independence bold enough to lecture the tyrant whom he had placed on the throne in preference to the rule of a stranger, the Raja of Sode. But by degrees Linga-Raja became impatient of the control of a subject. Appanna, relying on the Raja's gratitude, continued to exhort, to warn and at times to resist his master. He had mistaken his man. One day the Devan was seized and carried before the Raja. He was charged with treason. He knew that he was doomed. The Raja himself conducted the investigation. "Confess your guilt" he cried aloud. "I am guilty indeed," replied the intrepid minister, "of one crime, of having made a wretch like you, the Raja of Coorg." Linga-Raja was mad with rage. Appanna with several other so-called accomplices, was carried out into the jungle

to a distance of some miles. There they were nailed to some large trees, the Raja feasting his eyes on the torments of his helpless victims, who died with curses on their lips. Thus Linga-Raja ruled Coorg for eleven long years.

VIRA-RAJA. With the death of Linga-Raja affairs did not improve. His son Vira-Raja who was about 20 years old, had taken possession of his father's throne and treasure, and destroyed the people, who had displeased or thwarted him during the life of his father. Complaints of these doings reached Mr. Cassamajor the Resident at Mysore. He reported to Government. But no reliable information was procurable. Coorg was kept hermetically sealed. Apprehensions were entertained for the safety of Devamaji, the daughter and heiress of Dodda-Vira-Raja.

Mr. Casamajor went in person to Mercara about the middle of November 1826 to make enquiries on the spot. The Raja met his interrogations and admonitions with the most bare-faced lies. He was guided by his mischievous Devan Kunta-Basava. A report was made to the Government by Mr. Casamajor. Complaints of frequent executions continued to reach Mysore, and Mr. Casamajor received instructions to demand of the Raja a regular report of every case of capital punishment ordered by him. Some correspondence ensued; Vira-Raja protested against this demand, but his protest was of no avail;

the order was repeated. However, the Raja never complied with it, and matters went asleep again.

On the 17th September 1832 Mr. Casamajor reported to the Chief Secretary to the Government of Fort St. George, that a Coorg of the name of Chenna-Basava and his wife, Devamaji, sister to the Raja of Coorg, had taken refuge at the Residency. They had fled from their country to save their honour and their lives and implored the protection of the British Government. The Raja demanded that the fugitives should be delivered to him. Mr. Casamajor demurred and referred the matter to the Government. The Supreme Govt. decided under the 18th January 1833, that Coorg refugees should not be restored to Vira-Raja.

Mr. Casamajor went to Mercara again and warned the Raja to abstain in future from his cruelties, and advised him to relax the rigour with which he had shut up his people from communication with their neighbours under the rule of the Company. Vira-Raja contended, that he could not do away with, nor ever relax ancient observances without losing his authority.

When the Resident requested the Raja, to treat Devamaji (heiress of Dodda-Vira-Raja) and other members of his family, he answered, that he required no such admonitions. Devamaji and her sister Maha-Devamaji had been already murdered (Resident was innocent of this) but the Raja simply said that they all were dead long ago.

The personal conference of Mr. Casamajor with the Raja in the beginning of 1833 was proved fruitless, and the Resident returned to Mysore. The accounts from Coorg continued as bad as ever. Having a good idea of the Raja's power and the strength of his country he resolved on war. The British force was organised to march into Coorg and to depose the Raja.

The Governor-General through his Political Agent Col. Fraser issued the following proclamation :—

PROCLAMATION. The conduct of the Raja of Coorg has, for a long time past, been of such a nature as to render him unworthy of the friendship and protection of the British Government.

Unmindful of his duty as a ruler, and regardless of his obligations as a dependent ally of the East India Company, he has been guilty of the greatest oppression and cruelty towards the people subject to his Government, and he has evinced the most wanton disrespect of the authority of, and the most hostile disposition towards the former, from whom he and his ancestors have invariably received every degree of kindness and protection.

It would be needless to enumerate the several instances of his misconduct, but it is sufficient to state that, in consequence of an asylum having been afforded in the British Territories to his own sister Devamaji and her husband Chenna-Basavappa, who to preserve their lives had fled from his oppression, the

Raja has presumed, to address letters replete with the most insulting expressions to the Governor of Fort St. George and the Governor-General of India, that he has assumed an attitude of hostility and defiance towards the British Government, that he has received and encouraged the proclaimed enemies of that Government, and that he has unjustifiably placed under restraint an old and faithful servant of the Company, named Kulputty Karnikara Manon, who had been formally deputed by the British representative for the purpose of opening a friendly negotiation, thus committing a gross outrage, not only upon the authority by whom the above-named individual was deputed, but upon the established rules of all civilized nations, by whom the persons of accredited agents are invariably held sacred.

The ancient alliance and the firm friendship, which had so happily subsisted between the predecessors of the present Raja and the Honourable Company, have caused his errors to be treated uniformly with indulgence. The most earnest remonstrances have been in vain tried, to bring him to a sense of his obligations, and it is not until further forbearance would be culpable, that His Excellency the Right Honorable the Governor-General, at the suggestion and with the concurrence of the Right Honorable the Governor-in-Council of Fort St. George, has resolved on employing the only means left of vindicating the dignity of the sovereign state and of *securing to the inhabitants of Coorg the blessings of a just and equitable Government.*

It is accordingly hereby notified, that a British army is about to invade the Coorg Territory, that Vira-Rajendra Vodeyar is no longer to be considered as Raja of Coorg, that the persons and property of all those who conduct themselves peaceably or in aid of the operations of the British troops, shall be respected, and that *such a system of Government shall be established, as may seem best calculated to secure the happiness of the people.*

It is also hereby made known to all British subjects, who may have entered the service of Vira-Rajendra Vodeyar, that they are required to place themselves under the protection of the British authorities, by whom they will be kindly received, and their rights and privileges respected, and that such of them, as may in any way render assistance to the enemy, will be considered as traitors and punished accordingly.

This proclamation will be carefully made known in Chittledroog, Raidroog, Mysore, Bellary, Malabar, Canara, in order that the relatives of such persons as have taken service in Coorg from those places or adjoining districts, may adopt the earliest means of communicating its purport to the parties in whose safety they are interested.

(*Sd.*) **J. S. Fraser,**

Lieut. Col. and Political Agent of H. E. the Right Hon. the Governor-General.

Issued at Bangalore
this 15th day of March 1834

VIRA-RAJA (Deposed) and his daughter GOURAMMA

(Photographed in London in the year 1852)

Upon this Vira-Raja published the following :—

Counter Proclamation

The explanation of a proclamation, issued for the knowledge of the bad English people, who are mean slaves and servants of the auspicious feet of the Haleri Samsthana Maharaja.

In answer to a proclamation of the bad Englishman, son of a whore, who in a fit forgetting Mahadeva (God) and through pride had written on a paper whatever occurred to his mind, for the purpose of giving information to the inhabitants of Haleri Samsthana, and fasten the same near the boundary, I, the slave of my Master's Majesty, let you know as follows : that the proclamation which was fastened within the boundary by the wicked Englishman, the son of a slave, is not at all such as to be seen with our eyes or hear with our ears, and in the very time of tying the said proclamations, which are replete with indecent subjects, the hearts of all of us, who are the servants of the king's feet, are inflamed as the fire through wind. The wicked Christian European, the son of a slave, who resolved to prepare this, should be beheaded, and his head thrown out, the hands, mouth and head of the person, who wrote this, should be cut off, and the generation of the low caste, blasphemer, and bad European should be burnt down. These hopes are to be soon effected. All the above subjects are certain. All the wicked Europeans, the sons of whores, have evil intentions.

Very well, very well, we will fill up your bellies according to your wishes. Be this known to you, written on Sunday, 6th decreasing Moon of the month of Palguna, of the year Vijaya, corresponding with 30th March 1834.

The invading force numbered six thousand men and was placed under the Brigadier Lindsay in whom was vested the supreme command of the expedition whilst Col. Fraser was to accompany in the capacity of Political Agent of the Governor-General for Coorg affairs.

The force was divided into four columns, viz., The Eastern Column under Col. Lindsay marched to Hebbale through Bettadapur. A subdivision of the Eastern Column under Col. Stewart marched through Periapatna to Virajpet. The Northern Column under Col. G. Waugh marched to Kodlipet, through Hosacotta. The Western Column from Cannanore marched to Virajpet through Heggala-Ghat with much difficulty under the command of Col. David Fowlis.

The Eastern Column which marched under Col. Lindsay reached Cauvery opposite Hebbale, where on the Coorg side a barrier was thrown up consisting of a rude wall of mud and stone with a range of loop-holes near its upper part and defended by a few men armed in various ways. The Howitzars fired a few rounds of grape and ball, under cover of which the advanced guard crossed the river with Cols. Lindsay and Fraser; but before they reached the opposite

bank, the enemy was seen retiring towards Ramaswami Kanave.

The strong position at the fortified Pagoda near Ramaswami Kanave offered but a feeble resistance as most of the Coorgs wanted peace. On the 4th April the force advanced only five miles on account of the bad road. Finding the inconsistency of his men the Raja sent a flag of truce to the camp through one of his Devans, named Lakshminarayana, another person Mahomed Fakeer Khan, who called himself Raja's friend, and four of their attendants. There was no further resistance to the advancing force except by the obstacles on the road. Of the two preliminary conditions for an armistice, one had been complied with, Kulputty Karnikara Manon had been delivered by the Raja to the British camp, but the Raja had not yet placed himself at the unconditional disposal of the British Government.

On the 5th April another Devan, Apparanda Bopanna with a party of 400 Coorgs went to meet Col. Fraser, surrendered to him and offered to conduct the Company's troops to the Capital. At 4 P.M. on the 6th April they entered the Fort at Mercara; the Raja's flag, which was flying in one of the bastions, was lowered and the British colours hoisted in its stead under a salute of 21 guns. A company of the M. 39th Regiment remained within the Fort, the remainder of the troops encamped on the heights around. On the 11th Col. Fraser published the following Proclamation :—

Whereas the rule and dominion of Raja Vira-Rajendra Vodeya over the country of Coorg have now definitely and for ever ceased, it is hereby proclaimed and directed, that the whole civil administration of the country shall be conducted as heretofore by the Gaudas, Shanbogas, Hoblidars, Parpatigars, Subedars, Devans and Karnik, as at present employed in their respective stations, with the privilege of immediate and direct appeal from every native of Coorg of whatever rank or degree to Lieut. Col. Fraser, the Political Agent of His Excellency the Right Honorable the Governor-General, until the permanent establishment of a form of Government which will be determined under the authority of the Governor-General and upon the *model best calculated to secure the future well-being and happiness of the people of the country.*

It is hereby further distinctly explained, that the administration of justice will be exercised by the authorities above enumerated only to that extent and degree with which they have been hitherto individually charged to the entire exclusion of that superior power and jurisdiction which have been heretofore exercised by the Raja Vira-Rajendra Vodeya alone. No punishment therefore extending to life or limb or more severe than simple imprisonment will on any account whatever take place without a reference to Col. Fraser and the sanction of the British Government.

Mercara, (*Sd.*) **J. S. Fraser,**
11th April, 1834. ***Lieut. Col. and Political Agent.***

Vira-Raja, at the commencement of the war, had removed himself to his Palace at Nalknad, a place almost inaccessible to an army. He had taken with him his women, his band, his treasures, and what remained of the Raja's families, that he might destroy them all, if necessary, in order to render it impossible for the English Government to transfer the principality or the property of the murdered Devamaji to any other heir of Dodda-Vira-Raja, and thus secure his wealth and his country to himself. *The leaders of the Coorgs who had boasted before the Raja and his Devan Kunta-Basava, that they would sally forth and exterminate the English never cared to take up their posts at the different places—to defend themselves—hating the tyranny of the ruler.* So the invading forces of all four Columns marched fast without many obstacles for an entrance to Coorg.

The issue of the war had already been decided by the success of the Eastern Column in occupying Mercara the Capital. Life and honourable treatment being offered to him by Col. Fraser, if he would surrender, the Raja availed himself of so favourable terms and returned within the stipulated time of three days from Nalknad to Mercara with his women and baggage. He entered Mercara Fort on the 10th April accompanied by his unarmed attendants and the women and was received with due respect at the outer gate by the Officer commanding the Fort.

Finding out that his deposition and removal were

determined upon, the Raja felt uneasy at the thought, that Kunta-Basava, the accomplice of all his atrocities, was likely to be delivered or to give himself up to Col. Fraser, who had fixed a price of Rs. 1000 upon his apprehension, for he looked upon him as "the worst and the most dangerous character in the whole country." In all his enquiries about the Raja's doings, Col. Fraser was constantly referred to Devan Basava—who was creating hostility against the Coorg Devans—for information, as if he was alone possessed of the secret of all the acts of murder that have been committed, and as if the Raja himself had been little else, than a young man devoted to his own idle or sensual pursuits, leaving to his Devan the exclusive charge and direction of any species of cruelty and convenient crime. On learning this, Kunta-Basava had betaken himself to the jungles and went to live with a Kuruba family in an inaccessible part of the Western mountains not far from Nalknad; but he was apprehended and a Coorg soldier escorted him in the evening of the 14th April to the Kagodunad Kachary at the Fort of Mercara hill. Next morning the Coorg soldier who had delivered Basava, was sent about his business, and a report made to Col. Fraser, that Kunta-Basava had committed suicide—probably hanged by the Coorgs—and had been found in the jungle at a distance of a mile from Mercara.

Kunta-Basava was a Badaga—non-Coorg—of the lowest extraction, who had risen from a dog boy to

the Devanship under Linga Raja and having ingratiated himself into Vira-Raja's favour by pampering to his vicious propensities, he retained his post. He hated the Coorgs as much as he was hated by them and maltreated them, whenever he had an opportunity.

Shortly before the outbreak of the war Kunta-Basava assaulted the Devan Chepudira Ponnappa—the colleague—in the presence of Raja, whom he dissuaded from fighting against the East India Company Government. With his clenched iron fist Basava gave him a blow on the temple, which sent him to the ground and was taken for dead. The accomplice of the Raja's crimes perished with ignominy; but Cheppudira Ponnappa became the principal man in the country under the British Government and was much respected by both his superiors and the people. His descendants are also in the forefront while Basava's crimes were immortalised in the Coorg history.

The object of the British expedition having been attained, and no disturbance of the tranquillity of the country being anticipated, the Coorg Field Force was broken up and only a body of troops kept at Mercara sufficient for emergency. The prize money distributed amongst the troops amounted to over ten lakhs of rupees.

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The Annexation of Coorg

The representative of the Governor-General now entered into negotiations with the remaining Devans

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and other principal men. The chief men being assembled in the unfinished palace—the site of which is now occupied by the Central High School—Col. Fraser informed them of the deposition of the Raja and called upon them "to express their wishes without apprehension or reserve, in regard to the form of administration, which they desired to be established for the future Government of the country." "The Devans and the Karnika, then went round the assembled multitude, who sat in perfectly quite and decent order, as is usual in native Durbars, and after taking the votes of all present, returned to the place where I sat, and acquainted me, that *an unanimous wish had been expressed to be transferred to the British Government, and to be ruled in future by the same laws and regulations which prevailed in the Company's dominions.*" (Col. Fraser's despatches to the Governor-General.) The upshot was, that Col. Fraser issued a proclamation which declared that Coorg was annexed, because *it was the wish of the people to be ruled by the British Government.*

Proclamation

"Whereas it is the unanimous wish of the inhabitants of Coorg to be taken under the protection of the British Government, His Excellency the Right Honorable the Governor-General has been pleased to resolve, that the territory, heretofore governed by Virarajendra Vodeya shall be transferred to the Honorable Company.

"The inhabitants are hereby assured, that they shall not again be subjected to native rule, that their civil and religious usages will be respected, and that *the greatest desire will invariably be shown by the British Government, to augment their security, comfort and happiness.*"

Camp at Mercara, 7th May, 1834.

(Sd.) **J. S. Fraser,**
Lt. Col. and Political Agent.

Col. Fraser, on being transferred to the Commissionership of Mysore, left Coorg in September 1834, on which occasion he received an address signed by the whole of the Native Officers and about 630 of the Principal Jamindars of Coorg when the following reply was made by him.

Lieutenant Colonel J. S. Fraser's Reply to the Address of the Coorgs:

Devans, Native Officers, and Inhabitants of Coorg—

I consider myself greatly honoured by this address, and accept with pleasure the Gold Cup and Coorg Arms, which you have been pleased to present to me. I shall preserve them while I live as a high flattering memorial of your friendship and kindness.

I think myself fortunate to have been brought by the commands of my Government into official connection and personal intercourse with a people like *the brave Coorgs, for whom I entertain an unfeigned and cordial esteem.*

I attach a peculiar value to these presents, because I regard them as indicating not merely a feeling of

personal goodwill towards myself, but as conveying also a gratifying testimony that the Coorgs are entirely satisfied with the proceedings of the English Government, and *an assurance that the sentiments of allegiance and fidelity which now unite this country to the British dominions will never be destroyed or impaired.*

To advert to the points that are more particularly touched upon in this address, namely the mode of administration under which the affairs of the country are conducted, and the share which I have personally had in this administration, I have only to observe respecting the former, that in as far as it has proved satisfactory to the people of the country, they are indebted for it exclusively to the supreme British Government of India, under whose orders and guidance I have acted. The invariable object of those orders and guidance has been the happiness of the people of Coorg. This principle of administration could scarcely fail of being attended with a prosperous issue under the direction of common prudence. But if it should be thought that success was still contingent on secondary agency, I can yet assume no merit for the performance of the subordinate part that has rested with me. Let the inhabitants of Coorg take that merit to themselves, for it is theirs.

They have been quiet, respectful, and obedient; open and frank in the declaration of their sentiments, and equally ready to receive the expression of mine. We have in fact acted in concurrence. We have pro-

VICEREGAL RECEPTION
Lord Irwin enters Coorg at Fraserpet in 1929.

ceeded hand in hand. And what has been the consequence? Why, this plain and obvious one; that since the first day on which I took charge of the country, I knew that all was right; that but one interest, one wish, one feeling prevailed; and that the Coorgs and myself, the governed and the instrument of the Government, were associated in a common bond of union. Long may this be the established system here; for while it is so, the well-being of the country, and the happiness of its inhabitants are secured.

Farewell then for the present, my brave and estimable friends! I shall come and visit you sometimes, and shall always be happy to meet you again. But wherever I am, and in whatever circumstances I may be placed, be assured that the prosperity of Coorg will never cease to be an object of my sincerest wishes, and most anxious solicitude.

(Sd.) **J. S. Fraser,**
Lt. Col. and Commissioner for the Affairs of Coorg.

During the "Mutiny" in 1857 the Coorgs enjoyed the confidence of the local Government to such a degree, that after the suppression of the Rebellion, General Cubbon, the Chief Commissioner, issued to them the following Notification in English and Canarese, bearing at its head a medallion representing a Coorg in full warrior costume.

"Arms Act"
Notification

"In consideration of the exalted honour, loyalty and intrepidity, characteristic of this little nation of warriors and in recollection of its conspicuous ser-

vices in aid of the British Government, it is my pleasing duty to notify hereby, for general information, in virtue of the power vested in me by the Government of India, that the provisions of the Act, commonly called Disarming Act are not applicable to the gallant people of Coorg."

(Sd.) **M. Cubbon,**

26th February 1861 ***Commissioner.***

It is noteworthy to point out here the bureaucratic reply of His Excellency LORD IRWIN, Viceroy and Governor-General of India, to the welcome address presented by the Coorg Landholders' Association in the year 1929, on His Excellency's visit to Coorg—the first Viceregal visit in the annals of the British rule :

"I should be loth to associate myself with the removal of the privilege of this kind from a race which has shown itself consistently loyal to the British Government, but I feel that there is a tendency to attach to the privilege a scope which it did not originally possess. For it was not so much a permission to bear arms as an exemption from disarmament and I do not think that it is reasonable to claim that an exemption from disarmament in bygone days when travel was limited and conditions and weapons entirely different from those of to-day should give a right to all Coorgs to carry such dangerous arms as Revolvers throughout India. A gun is the traditional Coorg weapon and is borne by many of you as part of your Jamma Tenure Duties and I would remind you that the privilege of bearing arms has

been reserved to you in the Order of 1924 in spite of the fact that the old standing exemptions have been withdrawn from many persons and classes privileged in the past''.

E. I. C. GVT. The experience of 96-97 years of the British rule in Coorg and its advantages are entirely two cut things. At the beginning the British Government's representatives here were acting in accordance with the consent and counsel of the representatives of the people. But as time rolled on the civil representatives of the Imperial Government in Coorg showed the tendency of subverting moral laws with the aid of their established Code of Laws, and hence now and then there are signs of discontentment among the inhabitants made manifest.

NATIONAL MOVEMENTS. The Coorg National movement in its political aspect began in the year 1902 under the name of Agricultural Association and worked until 1906. The Association thus constituted was renamed as ''Land-Holders' Association'' in 1906 with Rai Bahadur Codanda Madaya—the retired Councillor of Mysore State as the President. In the year 1915 a clear political inspiration was weaned by Rao Bahadur Maniyapanda Muttanna—the retired Forest Conservator of Mysore State—as the elected President and Mr. Biddanda Ganapathy as the general Secretary. These two inspirators stood as a link between elders and youngsters and played a prominent part in the attempt to amalgamate this country with Madras

Presidency though an unanimous assent of the public at large was not secured. People who differed from their views formed a party called "Kodava Sabha" with Mr. Codanda Madaya R. B.—the ex-President of the Land-Holders' Association—as President to declare that Coorg has been from time immemorial a separate Province and came under British rule not by conquest or annexation but by the unanimous consent of Coorgs, who even then obtained a pledge from the East India Company that their Province should be governed separately and that their individuality, traditions, manners, usages and privileges should be maintained, protected and perpetuated. While this Sabha was aiming at Provincial Antonomy, the Land-Holders' Association was having temporary slumber in its agitation.

In the year 1924 a Legislative Council was constituted consisting of 21 members. The members of the L. H. Association did not hesitate at this time to enter into the newly formed Council though their agitation was for an amalgamation with Madras. In the same year some of the members of the L. H. Association attended the All India National Congress at Belgaum and they brought with them a new idea, that Coorg was to be united with a British Karnataka Province when formed. The propaganda they launched in this connection materialized in the shape of resolutions in the annual session of the Coorg Land-Holders' Association and also in the Coorg Legislative Council. In view of this point

there came a split in the L. H. Association. Eventually as a result of this difference, foundation for a separate division of the L. H. Association was laid down by the prominent members of the Kodava Sabha, and the business of both the divisions was very lively in parallel ways. In the meanwhile the opposition party leaders attended the Congress continuously and grew stout from the breeze of Congress propaganda. When Lahore Congress in 1929 declared complete independence in its annual session some of the members here tendered their resignations to the seats in the Legislative Council in obedience to the Congress mandate. When Mahatma Gandhi marched to Dandi to break the Salt Law, there came a confusion among the members in mobilizing themselves in the 'Non-violent War Field' for active work. A few of the members who were sincere to the Congress creed launched their propaganda work throughout the country and courted imprisonment. In the last week of September 1930 four of the Desha-Sevaka leaders: Messrs. P. I. Belliappa, ex-M. L. C. and Editor of Kodagu, K. Karambaya, ex-M. L. C., Abdul Gaffoor Khan, Jamindar, and B. Krishnaya, Jamindar were arrested by the Virajpet Police under Section 108 I. P. C. They were tried by the First Class Magistrate Mr. P. B. Medappa, B. A., B. L., Sub-judge and were sentenced to undergo 6 months' S. I. each under Section 118 I. P. C. The arrested persons took no part in the

proceedings in accordance with the Congress creed of non-co-operation.

As a protest against this sentence to the non-violent non-co-operators, a batch of 100 to 200 Desha-Sevakas were recruited and mobilized at all the important centres to picket Arrack and Toddy—the evil drinks of poors—shops.

In the meanwhile the Commissioner of Coorg announced in all the public meetings—convened by the Government for the purpose—to cool down the breeze of enthusiasm in the propaganda work that the convicted persons were not arrested for the picketing work, but they were arrested barely for their seditious speeches against the Government. As a result of this the mobilized Desha-Sevakas grew stronger in their emotion and went so far as to hoist the National Flag in the Mercara Fort denouncing the Union Jack on the 17th December 1930. Of course those Desha-Sevakas Messrs. Mandepanda Kariappa and B. G. Ganapayya who plunged into that emotional sea were arrested then and there and were sentenced to two months' R. I. and a fine of Rs. 50 each, in default, three weeks further imprisonments—for the mischief.

On 27-1-1931 two of the Desha-Sevakas were sent to jail on one month's S. I. for picketing Arrack and Toddy shops.

Again on 19-2-31 twelve picketers were arrested and were sentenced to undergo five to six months' R. I.

On 20-2-31 sixty-one picketers led by Mr. I. P. Kariappa and Mrs. K. Accava Chinnappa were arrested at Mercara when they were preventing the bidders entering the Fort area where Arrack and Toddy auction sale was arranged. The arrested persons including ladies were kept in the Police Lock-up and were released in the evening.

Apart from this about half a dozen youngsters—Coorgs—joined hands in the National Movement outside Coorg and courted imprisonment. Among whom mention may be made here of one Miss Kodanda Seetha Poovaya, B. A., going from Coorg to Bombay was arrested for picketing foreign cloth and was sentenced to 4 months' S. I. by Mr. Oscar Brown, Presidency Magistrate, Bombay.

A young lady Miss Pandanda Acca Belliappa, Nurse in the Cama hospital at Bombay, volunteered her honorary service in the Congress Hospital at Bombay and was chosen the Matron of the National institution.

On the 6th March 1931 all the prisoners were released from jail in pursuance of the Government Communique issued as a sequel to Gandhi-Irwin agreement.

ADMINISTRATION OF COORG. In the year 1924 a Legislative Council was constituted of 21 members. The Chief Commissioner of Coorg—the Resident of Mysore State—as its President with fifteen elected and five nominated members (including Officials). This Council is invested with powers

of voting on the budget, moving resolutions and asking supplementary questions. But the President has reserved the power of certification.

This Council met twice during the year 1928-29. The first session lasted for three days. During the first two days 54 questions were put and answered and the Council disposed of 44 resolutions during the session. In the second session 19 questions were put and answered and then the general discussion of the budget motion on the agenda for discussion and they were disposed of. The Council passed a resolution to the effect that it has no confidence in the Indian Statutory Commission.

A resolution in favour of the amalgamation of Coorg with a British Karnataka Province when formed was also passed.

The Legislative Council met for the year 1931 in March. The Budget for the year was considered by the Council and the "token motion" was freely resorted to for bringing under discussion and vote Government measures and policies. 35 supplementary questions were put and answered. 31 resolutions on matters of general public interest were discussed by the Council, of which six were carried by the Council, 23 were withdrawn and two were put to vote and lost.

A Bill to Regulate Weights and Measures of Capacity in Coorg came up before the Council for consideration and passed.

The Coorg District is divided for Revenue administrative purposes into four Talukas, viz. : Mercara, Somavarpet, Virajpet and Ponnampet. Coorg is administered by a Commissioner and an Asst. Commissioner under the orders of the Chief Commissioner—the Resident of Mysore State—and the Taluks supervised by two Subedars in two wings—North Coorg and South Coorg—who are invested with second class Magisterial power. Besides these a District Magistrate—who is also the Asst. Commissioner—a Subordinate judge and a Munsiff Magistrate—who are invested with first class Magisterial powers—are looking after the Civil and Criminal justices. In addition to these regular Courts there are other courts such as Subordinate Magistrates, Parpathigar Magistrates and Bench Magistrates competent to try all minor Criminal cases.

The Session Cases are heard by a single judge—Commissioner—with the assistance of Assessors.

EDUCATION. The number of Schools under the management of the District Board for the year 1930-31 is 88. Thirty Schools imparted instructions in English. The number of pupils learning English is 1140. The total number of boys and girls attending the Local Fund Schools is 4,457 and 1,614 respectively, of these 2,524 boys and 1,098 girls are Coorgs by caste.

There are three High Schools in Coorg ; viz. two for boys and one for girls (convent). The strength of the boys' school was 735 and there were 241 girls

in the Convent for 1929. Though Primary education has been declared free, want of accommodation and staff is keenly felt.

Coorg Revenue

Revenue and Receipt Major Heads	Budget estimate 1930-1931	Budget estimate 1931-1932
Land Revenue	3,72,200	3,76,500
Excise	3,97,000	3,30,000
Stamps	1,02,200	99,700
Forest	5,78,000	4,63,000
Registration	7,800	8,200
Irrigation etc. Works for which no capital accounts are kept ...	100	—
Administration of Justice ...	7,200	6,700
Jails and Convict Settlements ...	300	300
Police	18,500	200
Education	13,100	13,400
Medical	9,200	9,000
Public Health	100	100
Agriculture	200	200
Miscellaneous Departments ...	1,300	31,200
Civil Works	13,000	16,200
Receipts in aid of Superannuation, etc.	300	300
Stationery and Printing	1,000	1,300
Miscellaneous	3,300	900
For rounding	−1,200	−200
Total .	15,25,000	13,57,000

The Peoples of Coorg

The following is taken from the original of Lt. Conner, who wrote about the history of the people and the state of Coorg about 1818, during the reign of Vira-Raja in the course of his survey of the land. Expecting to find changes, due to the lapse of a century and more the readers should peruse these lines :

COORGS. "The inhabitants proper and the masters of the soil, these are demarcated clearly from other mountaineering peoples by the absence in them of those wild and jungle qualities, which are synonymous with the term "mountaineers". Apart from their natural goodness of heart, hospitality, bravery and non-interfering traits—they are also noted for their self-denying work, besides possessing many another homely virtue. Their physical structure such as is conducive to activity, alertness, perseverance, and other manly "fight-to-death—if-need-be" qualities ; instead of fleshy they are muscular, and as to colour they are normally fair ; they are not black, and their colour may be said to range all degrees from the brown of the Punjabi to the pinkish-white of the Sikh.

BRAHMANS. There are scarcely any Brahmans in Coorg proper. In this country where all offices of the Government are thrown open to the inhabitants proper only, there is not much scope for the useful employment of the talents of this elsewhere highly considered class. Here these people—sac-

redly held elsewhere as the commissioned agents of God on Earth—are held but low in estimation by the mountaineers, who have altogether dispensed with their aid in the performance of every one of their sacred rites.

LINGAYATS. Like Coorgs these are found in hilly places, and very rarely in valleys. Their vocation is either farming or trading, but for trading they seem to have special aptitude.

CHRISTIANS. Long ago when Virajpet was a village about 200 Christians fled from the Konkan, in order to escape the religious persecution of Muslims (this was during Muslim rule) and settled there seeking protection of the Coorg Raja. They eked out their livelihood by the sale of liquor prepared out of paddy.

BHANTS. These are mostly farmers and landholders, and live in plains. They are of a lower caste than the Tuluvas, and are foremost in the ranks of Sudras.

MUSLIMS. During the autocracy of Tippu several of his men settled here, but now they are very few and are found here and there acting as middlemen in the sale of paddy and as butchers.

MOPLAS. These are found only in plains, mostly keeping petty retail shops and undertaking road, shed and other contract works.

KUDIYARS. These are the inhabitants of the jungles and the hills, and are a wild jungle tribe. They live by trading in honey, toddy, herbs and

roots of various kinds and along with a few other peoples like the Yaravas and the Kurubas may be considered as the aborigines of Coorg.

YARVAS. Being short in stature and black in colour they present a despicable appearance. All the clothing they know is the loin cloth, and with their unkempt hair knotted at the top of the head they look very beastly and cruel, having a jungle atmosphere about them : if a connecter to them is to be sought it is in the Negroes of the continent of Africa.

PARIAHS OR HOLAYAS. On account of the hard work they do and the scanty food they get physical debility and dissipated appearance are their chief characteristic features.

They are small in stature and very dirty, and are unable to do any hard physical labour. They are mostly found in the services of the Government and contract workers.

OTHERS. Besides the above-mentioned there are other peoples of the lower strata of society some of whom live by managing small farms, and who with all their hard work, husbandry and other good qualities nevertheless do not possess any quality which is not to be found among people of their type in the neighbouring countries.

Of all the peoples mentioned above those who bear the name of the country and are masters of the soil form the majority in number. Despite their bearing the name of the land and being the masters of the soil

it has been a task insurmountable by even the experts among the ethnologists to trace their origin. Some of them like Lt. Conner, Dr. Mœgling, Rev. G. Richter, Lewis Rice, Capt. Robcole, Sir Thomas Holland, Hilton Brown, etc., in spite of their efforts have failed to win the laurel ; and have adhered either to the version mentioned in the fabrication,—the Kavery Purana,—or think that these and the people of the neighbouring country of Malabar have descended from one and the same stock. Still others, judging from the point of view of dress, customs, manners, courage, bravery, and other manly qualities and practices, waver in the dark between this and that, definitely arriving at no conclusion. Those who hold that the language of the Coorgs and the natives of Malabar are akin, and hence they might have descended from the same stock as the Malabarians, are still far from the point, unfortunately. Have any of these gentlemen any knowledge of the language of the Coorgs? The answer is Emphatic ; No! Then it is through the medium of others that they have formed those opinions ; without having any convincing proofs for the support of opinions they have taken into their heads from other mouths, they hang on in mid-air, as it were, without a peg to hold them from dropping. And to those who have gone through the Kavery Purana it will be 'prima facie' evident that it is a later script of Brahmanical originality—an eternally glorifying monument to their perversive ingenuity.

Customs and Manners of the Coorgs

BIRTH AND CHRISTENING A MALE CHILD. In accordance with the code of decorum of the Kshatriyas the salute of a gun must be fired in honour of the birth of a boy baby. Soon after, the elderly married ladies of the house feed the baby with honey and ghee in a gold mohur. And it is important that the star and date of birth be noted.

On the twelfth day after birth, after bathing the mother and the child, the elderly ladies bring a cradle and covering it with fresh clothes and decorating it with flowers and precious stones offer prayer to it; which being over, the eldest lady taking the child in her hands and blessing it in the following manner: "May thou live happily blessed with a long life, possessing all sorts of treasures, famed for thy good deeds as the saviour of thy race, the protector of the good and the holy, and as one who brought to the front the name of thy family and thy ancestors"; lays it in the cradle head first and then calls it by the right ear with a name selected in accordance with the star in which it was born.

PRIMARY RITE OF INITIATION INTO THE KSHATRIYA FOLD. Soon after the naming, the child is brought by his male relatives into the yard where a figure has been erected near to which is laid a miniature bow and an arrow made of a particular tree stem (Castor plant). After offering

prayer to these the child is made to shoot with the tiny bow and arrow, just before which the child is blessed by his maternal uncle in the following edifying words : "Be thou chivalrous, bold and courageous ; be thou one who understandeth not the meaning of retreat from the field ; be thou feared by thy enemies,—as one who will destroy them as a tiger in the midst of a herd of deer will destroy it ; be thou a merciless hunter and destroyer of wild beasts, and the protector of the weak and the good ; be thou one who will never forsake his friends and join the ranks of his enemies ; crowning these let God grant you a long and happy life."

FEEDING WITH RICE FOR THE FIRST TIME. On the twelfth day, at an auspicious moment, after naming the child, it is fed either by its mother or by the eldest lady member of the house, for the first time with rice, mixed with milk, sugar and honey in a gold coin. There are certain forms to be observed even here, such as facing East while feeding, sitting on a three-legged stool, lighting the lamp in ghee and cloth wick, the usual blessing, etc.

GOING OUT FOR THE FIRST TIME. On the 61st day after the birth of the child, the mother and the baby are allowed for the first time to go out of the house. After bathing and clothing the mother and the child about half a dozen married ladies lead them to a well, where, after Ganga Puja (worship of water), they fill a vessel with water, which the mother, carrying on her head, brings into the prayer

hall, where after the necessary ceremonies are performed, she seeks the blessings of her elders.

SHAVING THE BABY FOR THE FIRST TIME. Within a year after the child's birth he is shaven for the first time in observance of certain forms. An auspicious day is sought, and on that day the figure of God will be placed in the outhouse, before which the baby's maternal uncle after performing certain rites takes the baby in his hands and blessing it shaves it first observing certain customs.

PUTTING EAR-RING. When the child is five years old the father invites his kith and kin to dinner on an auspicious day. That day five married women bathe the boy and make him sit on a three-legged stool facing East. Then his maternal uncle in harmony with certain forms, will punch the ears with a gold pin and put either gold ear-rings or gold wire, after which there are certain other rites which the ladies ought to perform. All these to some extent resemble the marriage ceremony itself.

(UPANAYANA) THE FINAL RITE OF INITIATING INTO THE CASTE. On the day set apart for the worship of the various sorts of arms and weapons (Ayudha Puja) all of the category are well burnished,—and kept in a conspicuous place,—to which all the members of the family, after first cleaning themselves by bath and fresh clothes, offer prayer. On that day if there should be any member of the family who had attained majority,—i. e. attained 16th year,—he would be taken into their

midst,—taken into the Kshatriya fold,—after performing certain formalities. Such an youngster would be called by his elders on that day, before whom after prostrating he must silently stand awaiting their pleasure. Then the eldest man of the family,—the Guru or Pataydar,—selects a knife (Peechay Kathy),—the smaller of the national knives that are carried about the person, and which more or less resembles a dagger, with an ornamented scabbard and hilt,—from amidst the pile of arms and insert it between the folds of the sash on the right side. Then over the sash he ties, what is called, the "Thodangu" which rests at the back. (The "Thodangu" is a heavy metal piece with some interstices,—through which space the bigger national knife,—the "Vody-Kathy"—more or less a broad sword—is inserted and left hanging at the back.) After tying the "Thodangu" the bigger of the national knives—the "Vody-Kathy"—is inserted within it, and handing the boy a bow and arrow (now displaced by the gun) addresses him in the following language: "Heretofore you were a boy, and spent your time in studies and play. Henceforth you are a man and armed with bow and arrows, sword and gun, you are fit to appear both on the field as well as in the forests,—to fight as well as to hunt. And it is for that reason alone that I have this day given you the charge of arms according to the custom of our race. Take these to your elders, and being well instructed by them, be thou an adept in their use, and be famous

on the field for thy valour, thy boldness and thy chivalry. Desert not your friends in times or distress, nor fail to lend thy protecting arm to the weak and the poor. Be merciful and show mercy to the vanquished. Slay not him that craves for life, hit not those that are sitting, the weak, the fainted, the maimed and the wounded ; and raise not thy sword of honour on him that is fighting with another, nor that is fleeing from fight. Live thou long, but with strict adherence to my words.'' And such, indeed, are the immortal precepts of Kshatriya Dharma, according to Manu.

After the above advice has been given the boy prostrates again before his elders, and with some of them he goes to the Parade Ground to be instructed in the arts of warfare, three days after which he goes into the forest with them to learn to hunt.

MARRIAGE. There are only two species of marriage amongst Coorgs, the Brachia, or Brahma, based on disinterested motives and which are not brought about on account of pecuniary considerations ; and the Gandharva, is founded on reciprocal desire. The former is the most prevalent.

The binding circumstances essential to the completion of all marriages are the acceptance and taking possession of the girl, after all the several marriage rites have been performed. This acceptance or final taking possession of the bride, is termed ''Panigrahana''. The attendant ceremonies are as follows :—

The bridegroom in the full national dress well

A BRIDEGROOM and a BRIDE
The Veil of the Bride is seen here pulled up for a photo posture.

armed sets out from his house in procession with all his relatives and friends, and proceeds to the house of the bride. The head or some member of the house, here proclaims aloud that she is taken as a wife and admitted to all the rights and privileges of a member of the family. The bridegroom then gives the bride, who is seated in a three-legged stool in the hall, some milk out of a cup called Gindi, and places some rice on her head. He then places a small bag containing some gold, silver and copper money in her hand, lifts her up by the hand and leads her out of the house. This constitutes "Panigrahana". In marriage no gain is expected from the bride's party ; on the other hand, the girl, should her husband die suddenly previous to consummation, becomes his widow, and is vested with right of inheritance or support in his family.

Apart from this sort of marriage there was in vogue in older days, what is called the "Ayudha Mangala"—arms marriage,—which has fallen into disuse now. It was as follows :—The bridegroom would send to the bride's house his sword—"Vody-Kathy" as his representative, to which all honour due to him must be done, and after which the bride must go along with the Sword to its owner's house.

DEATH. Death, the leveller of all persons and the respecter of none, is treated with honour—due by a warrior class—by the Coorgs. At the demise of any one married and above sixteen years of age a

repeated salute of two guns will have to be fired every now and then in eternal honour to the name of the person. Further every one going to a funeral must be clad in complete white—a token of mourning, with a white kerchief tied over the shoulder and knotted at the front. (This last only in case of death of elders). Those who go to a funeral are expected to clean themselves by bath and fresh clothes before returning to their houses and the smoke of a herb will be spread inside the house as disinfection. The corpse is either cremated or buried[1] in martial pomp, accompanied by band and ceaseless salute of double guns if the person is a major—and the salute of single gun to a minor. Further, all work, from the moment of death up to the time when the body is either burnt to ashes or is buried in the pit, including the chopping of fuel or the digging of pit, the carrying of the corpse, in short everything, must be done by Coorgs alone, and no alien hand is allowed to have a share, at the last moment of the person's existence on earth, in doing even such menial service. It is considered no disgrace to the work at such a time, but an honour.

WORSHIP AND DANCE. Upon an examination of their modes of worship we conclude that they are worshippers of arms and images. At "Keil-Murth,"—a festival celebrated about the 2nd or 3rd of September, soon after transplanting work is

[1] Burial was probably the first form of funeral ceremony among ancient Hindu-Aryans. R. C. Dutt.

over,—they worship their arms, agricultural and other useful implements, after carefully cleaning and placing the arms in the Hall and the implements in the nearest outhouse room.

The next important festival is Hutri,—a moving festival lasting for about ten days—coming alternatively on the last week of November and the first week of December every year,—celebrated to worship the paddy crop, which will be ripe at the time. This assumes the form of image worship. After reaping the crop in an auspicious moment, after worshipping it, various items of sports and other frolics are gone through—the chief of which is the 'Dance'—which in Anglo-Saxon terminology is the "Military drill of the Coorgs," and compares well with that of Westerners. They dance in a consonance with the band, which is distinguished from other bands by the conspicuous absence of the numerous twists and twirls, and the presence of a more majestic plainness. As a fitting epilogue to the dance fencing is begun by parties of twos : In the left hand a shield and in the right a long cane—these are the weapons of offence and defence. And with utmost ferocity imaginable while it is on, when the time comes for the close, the combatants embrace each other in jolly mirth and depart in high sportive spirits.

KAVERISANKRAMANA. As Coorg being the source—Moola-Stala—of the river Kaveri, it is a place of pilgrimage, whereto thousands of pilgrims flock from all parts of S. India during the middle of

October to attend the sacred fair that takes place at the time. The Day is kept as a holiday by the Coorgs. The mistress of a Coorg house prepares fine cakes on that day and after her offerings to Water and Field the whole family sit down to enjoy the cakes prepared by the mistress of the house. There is nothing much to interest the Coorgs about this feast and it is termed well by Rev. G. Richter that "when the cakes are consumed, the ceremony of the Kavery-Day is over". These are the three general festivities of the Coorgs. The festivities now performed in the villages are the influence of the neighbouring countries.

DRESS. Even their 'Dress' is expressive of their martial quality. Their national dress consists of one long coat, either black or white,—called "Kupiya" reaching up to the knee braced at the waist by a silk sash, of about 3 yards in length and a foot in width, in the folds of which the "Peechay Kathy"—the dagger is encased in an ornamented sheath, to which is attached a long two-row silver chain at the other end of which are many useful implements like the knife, forceps, tooth-pick, ear-cleaner, etc. This dagger at the front and the sword at the back—the "Vody-Kathy"—consist of the weapons carried on the body, and are part of the national dress along with a long staff held in the hand.

SALUTE OF GUNS. When a festival is being celebrated in their homes or on the parade grounds, when the paddy crop is being reaped for the first time

A VILLAGE GIRL IN HER WORSHIP

on 'Hutri' day after Puja, when the reaped bunch is being brought home, when the bunch is in accordance

with certain solemn rites consecrated in honour of the deities and ancestors and tied in a special place, when of the rice made out of a part of the paddy in the bunch reaped food is made and eaten—on all these occasions Salute of Guns will be thundering from every quarter incessantly, and after its being re-echoed by the firing of the neighbours the festival is brought to a solemn conclusion with edifying speeches by the elders, who are listened and regarded as demigods. Apart from this when the headmen of villages or districts meet and on such grand occasions salute of guns must always be fired. Further as has already been said before, on the death of people above sixteen years of age salute of guns must always be thundered.

THE HEAD-DRESS OF THE LADIES.

The custom of dressing their heads by a separate kerchief is a rare feature to be found anywhere among the womenfolk of Southern India, but in the Coorgs. The head-dress as well as the way of dressing themselves in a saree are separate distinguishing characteristic of the Coorg ladies. Nowadays only the knotting of the kerchief at the back of the head is to be seen, which kerchief was, most probably, used in ancient times as a veil—a purdah—to cover the face from the vulgar and nasty gaze of the public—which custom is now observed only at the time of marriage, and other ceremonial occasions. And it is to be found in the Code of Manu that ladies should have a kerchief upon their heads apart from

A MODERN COORG

(with a slight improvement—imitation—in his dress.)

the saree itself, and it is the 'Kshatriya Dharma'. This had been the ancient Coorg custom,—now seen among the penoach ladies,—chiefly in the Hindustan,—in the Muslim centres only—and rarely in the Peninsular. This veil or purdah has, by gradual process of evolution, been modified to serve as a head-dress merely knotted at the back of the head; this perhaps was due to the fact that in the long continued struggle of the Coorgs against their enemies, the women not being able to serve their husbands in the jungles quite comfortably with veil falling down now and then from the head, tucked it up and began tying it at the back.—Partly thus anticipating Gandhiji's outcry against the nasty system of enclosing ladies behind the screen in the days of modern intellectual awakening and civilisation.

DRINK EVIL. The Coorgs in the beginning were not addicted to drink. On the roamings on the hills to quench their unbearable thirst they would sometimes drink the toddy the 'Kudiyars' gave them; and that is not jugglery of words to say that the Coorgs knew not what liquor was and how to prepare it, is evidenced clearly by the authentic record of Rev. G. Richter, which says, that the Coorgs did not know how to prepare liquor out of paddy in the time of the Lingayat Kings. With the "glorious" advent of the "benign" British Government and the establishment of the bonded warehouse for the storage and supply of grog, the Coorgs learnt the science of preparing liquor from paddy and so we see that the

Coorg Ladies with their daughters.

introduction of this "drink evil" is one of the "benign acts" of the benevolent despotism that "rules us for our good". If another proof,—though only a proverbial one—of their being strangers to drink is required it is to be found in the saying that if any Coorg were to be called a Sudra living by the sale and drink of liquor, he would prove it that he was a Coorg—by making the person victim to his "Vody-Kathy" (Sword) at his back.

"Vody-Kathy" is a formidable sword well-known in Indian warfare under the name of "Coorg Knife".

The sizes of these swords are as follows :—

Full length of the swords from	24 inches to 30½ inches.
Length of the blades from	18 inches to 24 inches.
Length of the hilts from	6 inches to 6½ inches.
Blades at the broadest parts from	4 inches to 4½ inches.
At the diminished parts near hilts from	1½ inches to 2 inches.

Peechay-Kathy, the smaller of the knives that are carried on the person as a dagger measures :—

Steel blade (old pattern) from	7½ inches to 9 inches.
Hilt from	5½ inches to 6 inches.
Breadth of the blade	1¾ inches.
Full length of the knife when put into the scabbard from	13 inches to 15 inches. [1]

[1] These weapons of the Coorgs have now become their ornaments and the sizes are gradually diminishing to miniatures.

Civil Laws

DEGREES OF KINDRED PROHIBITED FOR MARRIAGE. The Coorgs are divided into houses, each bearing a distinct family name. Some

of these houses have so many members as to form almost distinct clans. These names descend in the male line exclusively, but are sometimes given up when the lands of the house are forsaken, and the family takes possession of the ancestral lands of an extinct house, when the name of that house is assumed. In such cases, if the house of such a person is more distinguished than that of the extinct family, he retains his own and allows the other to be lost. A woman on marriage is considered to belong to the house of her husband; and consequently her issue within certain degrees can intermarry with members of her original family; but the members of one house or clan cannot intermarry with any one bearing the name of that house or clan.

The following degrees of kindred are prohibited from intermarriage :—

1. Paternal Uncles.

2. Maternal aunts.

3. Issue of father's brothers, (cousins bearing the same family name, as also of mother's sisters, till the line of relationship has been broken by intermarriage with other houses.

The general rule is that all those who come within the line of "wave" or the different designations by which relations are addressed such as father, mother, uncle, aunt, etc., are prohibited from intermarriage. If the mother's sister has married into another house, her daughter is eligible for marriage with her

mother's nephew in the original family, or in the family into which her mother's sister had married.

MAKKA PARJE. There is another peculiarity among the Coorgs as regards marriage, and consequently also as regards the right of inheritance, etc. In the event of there being no male issue in a house, a daughter is retained to represent the name and a husband is procured for her from another house. This husband does not become alienated from his own family, but can take a wife for his own family also, thus raising up seed for both the houses. These marriages must take place expressly for the purpose at the time, and the arrangement cannot be made after marriage. This is termed amongst the Coorgs a "Makka Parje" marriage or for the rights of children.

FEMALE MARRIAGE. In former days no girl was given in marriage till she attained the age of puberty ; but during the time of Lingayat regime the Coorgs, observant of the laws and customs of the Hindus have occasionally allowed marriage before that age had been attained ; but no such marriages have occurred within the age of eight. Women are marriageable up to any age, and no reflection is cast upon them by reason of non-marriage. Those who prefer it, may remain old maids.

The right of choosing a husband for the girl vests with her father. Should he have demised, it devolves in succession upon her paternal grand-father, mother, and brothers. In their absence, on the head

of the house, whoever he may be. It will thus be seen that the mother's right of selecting a husband for her daughter is recognised by the Coorgs after the grand-father and before the other relatives. This would tend to show that the Coorgs placed the mother and a woman higher in the social scale. In the event of these relatives neglecting to choose a husband for the girl up to five years after she may have attained maturity, she is at liberty to choose for herself.

PLURALITY OF WIVES. A man may have a plurality of wives according to his pleasure ; but he ought not to take an additional wife except when justified by certain reasons.

DANCING GIRLS. There is no division or caste of dancing girls amongst the Coorgs.

MARRIED FEMALE. A married female is to be under the control of her husband, and in his absence, of the head of the house. Failing any relatives, male or female, of the husband, the married woman should revert to the protection and control of her paternal house.

RIGHT OF BAHUMANA. Landed property acquired through any, or service inculcated by parents, although obtained by individual exertions, is accounted as a "Bahumana" or gift from a Sovereign or Superior, and as obtained as ancestral means, and consequently as family property. It is so considered in Coorg as it has been customary to consider such gifts "Bahumana" as made for the honour of the family and to be enjoyed by all. When jahagirs and

other gifts were given by the Government as a reward for the loyalty and bravery displayed by the Coorgs, most of them got their jamma lands converted into jahagir, which consequently remained the property of the whole house; whilst others got separate lands, and at once kept them apart as self-acquired.

ARMS ACT. These Coorgs are exempted from the operations of Section 13 to 16 of the Indian Arms Act and they can possess any number of guns, rifles, and revolvers with them.

MANAGEMENT OF THE HOUSE. It was not customary among Coorgs to acquire or hold land, houses, etc. separately. All the relatives, however distant, who may thus live together, are considered as one family. The eldest male becomes the "Yajaman" or managing head[1] of the house and his wife conducts the interior economy of the household. He is termed the "Korokar" and she the "Mane-pani-Karati". All others are called "Kikkara".

If the "Korokar" die or removed from his post, the next senior or oldest member of the family is appointed; but should such senior or oldest member be unable or not wise enough for the post, it passes to the next, who must be elected by the members of the family; in accordance with the Coorg proverb "Ariyuvane Periyuva," the wisest is the greatest.

[1] The rules of social life—of Aryans—were simple and patriarchal. The father of the family was its head, his sons and grandsons with their wives often lived under the same roof, and owned their lands and herds in common. R. C. Dutt.

The internal economy of the house should be managed by the wife of the "Korokar" ; but should she be unfit or disqualified, the members of the house can elect any other female of the family to discharge the duties.

ALIENATION NOT ALLOWED. Division of property is not recognized among Coorgs, and no one can alienate any property without the consent of all the members of the family. A father cannot alienate the ancestral property without the consent of his sons and grandsons. If the coheirs or male issue be minors, their assent is to be assumed, provided the necessity be urgent and the act lawful and just. Since about 1805, however, some families quarrelled and appealed to the former Rajas, who directed that they should in accordance with the Hindu Law, be allowed to divide. This practice was in vogue at the outset of the British Government. In 1858 the Thakkas and the head-men of the Coorgs represented the loss and ruin occasioned to their ancient houses by this innovation and system of partition ; accordingly the Judicial Commissioner declared that division was contrary to the ancient custom of Coorg, and ever since division has been strictly interdicted. But in the recent years, it became a practice by the touch of Magic Laws to divide family property amongst the family members solely for the purpose of maintenance, leaving the burden of Patta to the eldest person of a family-house. The Pattadar is now held responsible for the payment of Land-Tax

to the Government though he has no right to step into the property of the youngsters—who go out with their shares. This system conveys no moral justice and it is clear that it is to the advantage of the Government. The revival of Joint-family system to safeguard the interest of the ancestry is now keenly felt by the intelligentia.

WILLS OR "ANDRA PADU". The head of a house, however, when dying used to direct how the affairs of the family were to be conducted after his death. This is termed "Andra Padu" in the Coorg dialect, and signifies advice to children etc. Such directions may now be written, and take the form of a will.

ADOPTION. The male progeny or relatives, of whom a man must be destitute, to authorise his adopting a son as follows :—sons and sons' sons, in fact any lineal descendant in the line of sons, or any male member of the house whatsoever ; and also within the third generation of a divided member, including himself.

During pregnancy of a wife, adoption cannot be made, or as the Coorgs term it "SAMMANDA" cannot be given.

Unmarried man may adopt—contrary to S. India custom—a son for the purpose of inheriting his property or continuing the line of succession of his house.

THE RIGHT OF HEADSHIP OR THAKKA. When it is found necessary to enquire into any

misdemeanour as regards caste matters, the circumstances are, in the first instance, communicated to the Thakkas or principal men of the village, who conjointly with the villagers hold an enquiry and dispose of the complaint. These Thakkas may be looked upon as the heads of the caste and not of the village, as there is a regularly recognized Patel in each village. The Thakka has the authority to punish anyone going out of bounds with the advice of elders (Panchayats)—punish him with social weapons—like boycott and imposition of fines just to make him feel ashamed of his conduct. Though the amount of fine to be levied is either large or small,—according to power and position of the headmen,—i. e., if a village headman he can levy a fine of a smaller amount than the large headman and so on,—such fines cannot be imposed without the consent and counsel of the Panchayats or the appointed elders of the locality. And if any one were to go so far as to gainsay the decision of the headman and the Panchayats, and fail to pay the fine imposed, he will be excommunicated ; he will not be allowed to attend any meeting of the people ; will not be allowed within the precincts of a temple ; will not be permitted to sit in the same table to dine with others ; in short, he is a social outcast. He forfeits the sympathies of his kith and kin ; for none should ènter his house. The carpenters, the barbers, the dobhies and none such workmen are allowed to do him service, until such time as he is taken into the caste, after paying the necessary penalties,

or until such time, as he himself is made an outcast. It is tantamount to the ban of excommunication published by the Bishop of Rome,—the Pope of the Catholics,—but only on a smaller scale.

There are four descriptions of men called Thakka or the principal men.

1st The Uru Thakka or the principal men of the village.

2nd The Nadu Thakka or the principal men of the Nad.

3rd The Desha Thakka or the principal men of the country.

4th The Deva Thakka or the manager of the Pagoda.

The right of Thakkaship is now hereditary and would appear to have been originally vested in the person who cultivated a large area of land in the village or Nad.

Principal man is the social chief of the place to which he is appointed,—more or less the President of an assembly of the people for the social purposes. He with the Panchayats forms a sort of cabinet to govern and execute the social decrees passed in consent with them. In the event of the headman himself passing the limits set by society he is punished,—but mildly—by the Panchayats. They may impose a fine amounting to not more than that which can be held in the palms of both hands joined together, and when he has paid the fine he has to beg the pardon of the assembled people. If he is dissatisfied with the deci-

sion of the Panchayats he may appeal to the headmen of the district, if he be a village headman or if a district headman of the country and has to abide by the decision of the headman and his cabinet.

(Nowadays owing to the lack of socialistic team spirit and the growth of individualistic tendencies the power of headmen is in the wane. And if the headship is to be revived in all its glory the unity of feeling and enthusiam regarding the right performance of the customs and manners is to be first seen to, and for which there seems to be a gloomy future.)

What Others Say

Lt. Conner writes in his book "Memoir of Kodagu Survey" in 1816, 1818 :—

The manners of Coorgs present none of those symptoms of savage life frequently met with amongst the other mountaineers of India, and but few of its excesses, the ordinary domestic virtues are practised amongst them. The most remarkable feature in their character is the martial spirit that animates them. Military merit is a quality in high estimation and courage considered as the first virtue. They may be said to be armed about from their childhood and the feelings attending a profession of them are inculcated and enforced throughout their lives, occupied either as soldiers or peasants, war and agriculture seem their pursuits ; they leave the business of merchants and artists to other castes ; no cavil arises from

the union of soldiery and husbandman nor are there many traces of that rough and savage disposition that might be supposed to arise from such a mode of life and such as often mark the manners of a military class.

Capt. Rob Cole—Supt. of Coorg, writes in 1865 in his book "Manual of Coorg Civil Law" :—

I am aware that I am looked upon as an enthusiast as regards Coorgs ; but no one can know Coorg and the Coorgs as I do, can roam over those mountains with their lofty summits and their sides covered with dark primeval forests and over these dells and dales studded with picturesque homestead farms or can mix freely amongst a simple and primitive race. I look upon the future of the Coorgs as one of the most solemn trusts confided to our charge in the Government of this vast Empire, which we now profess to rule in the interests of the governed. The greatness of England depends to a great extent on her colonies, and in consulting the interests of the governed, we best further those of our country. The people themselves elected, almost to a man, on the deposition of sovereign in 1834, to come under our protection and enjoy the benefits of our rule ; and ere many years had elapsed, they evinced in 1837 their loyalty and fidelity by proceeding under their own chiefs to the suppression of the rebellion in the adjoining British District of Kanara, when they recaptured the treasure plundered by the insurgents from the British treasuries, and restored it to the Government. This

exploit was marked by an episode which reflected much credit on the Coorgs, and tended to evince the noble spirit by which they had been actuated. The Governor-General directed that the recovered treasure should, as a reward, be divided amongst the Coorgs ; but they to a man refused to receive it, and proudly declared that they had not fought for loot (the fruits of robbery). The British Government awakened to a sense of the spirit of these warriors, then directed jahgirs and oombali lands to be conferred on them, and presented their chiefs with horses, rifles, khillats and other marks of honour.

Later still, when British supremacy in India had been shaken to its foundation, a body of Coorgs armed to the teeth suddenly made their appearance at Periyapatna in Mysore, under the secret instructions of the late Sir Mark Cubbon, and by their presence tended to suppress the growing insolence and disaffection of the Mahommedan classes of Srirangapatna and the adjacent parts of that province. I mention these instances to shew the necessity and importance to our rule of retaining the fidelity of such a race, of developing their mental faculties without allowing them to become demoralized by the concomitant vices of our civilisation, and placing over them a man who can rule with a grasp of iron, and yet loosen that grasp like a woman when necessary.

The origin of the Coorg has never been traced, except in Brahmanical legends. The Brahmanisation of Coorg tradition presented no small difficulty

on account of the tough materials of the wild world of Coorg. These seem to have ever had an instinctive antipathy to, and thorough contempt for, the sanctities and pretensions of the smooth and crafty Brahman. To the present day, the Coorg manages to go through life, to be born, to get his name, to marry, to die, and to have his body buried or burned without any assistance from Brahman. It was therefore, rather a difficult task to dress up a history of Coorg in Brahmanical fashion. The "Kavery Purana" belongs, according to its own account, to the age of Rishis, who were long extinct when the Turks appeared. The numerous passages inculcating the duty of the valiant Coorgs, to offer to the Brahmans the honours and gifts due to them, have met with singularly bad success. The Coorgs, it would appear, never troubled themselves much about the contents and the admonitions of the Kaveri book.

Sir Thomas Holland (Ethnologist) who has confined himself purely to the physical character of the tribes, views :—

That of all the tribes and castes which have been so far examined in South India, the Brahman included, the Coorgs show the less evidence than any other admixture of blood which finds its typical expressions in such tribes as the Kurba, Yerva, or Panyan who are but the South Indian cousins of the Kols and Gonds and the modern representatives of the Dasus, the black skinned noseless savages who opposed the

early intrusion. If the Sudras originated between the Aryans and the original tribes the Coorgs have fewer claims to be classed as Sudras than any tribes, or castes in South India. Judging by such characters as the stature, nasal index, comparative length of the upper limbs, facial angle and colour of the skin, the Coorgs take a high place among the people of South India, and in all these respects as well as in the character of the cranium, they show fewer signs of aboriginal blood than even the Brahmans of the Madras Presidency. One generalisation, however, appears to be permissible, viz :—by whatever process it has been brought about, whether by infusion of foreign blood or by racial differenciation, there is a physical contrast between the average high caste Hindu and aboriginal tribes. If you regard the physical characters of the former to be of a high type and the latter to be of a later type than all the castes we know in South India, the Coorgs rank amongst the highest. In all these respects—colour of skin, stature, nasal index and length of forelimbs—they are superior to the Brahmans representing highest of all castes in South India, retain their position by purity of blood, the Coorg may well take Richter's advice and despise all castes.

Mr. Hilton Brown, I. C. S. (Commissioner of Coorg) views in Blackwood Magazine, London :—

Coorgs are certainly not the aborigines of the place ; for these, one must fall back upon the Yaravas, Kurubas, and other jungle savages not dissimilar

to the hill tribes found all over South India. No doubt the Coorg has a good deal of South Indian about him, especially the West-Coast South Indian; his characteristically individual nature, his remarkable and unique dress and certain of his customs and usages are not of South India at all. Barring all ethnology and arguing from common sense we would call the Coorgs a separate people.

Coorg dress is most picturesque of any in India—a long black coat with sleeves cut short at the elbow so as to show the white shirt underneath; a scarlet and gold sash and two knives a large and a small one. This is not the dress of any Indian at all. There is a touch of the Arab about it, but not much, and I believe that in Tibet one comes across something of the kind. Clothes perhaps do not make the man; but if you find a man deliberately and by tradition wearing clothes which he should not wear it is reasonable to argue that there is something intrinsically unique about that man himself. A long black coat flapping well below the knee! Could anything be less natural for a country of mud and rain and flooded torrents?

Leaving aside dress one would naturally turn for information to anthropometric measurements, language and religion. There ought to be traces of Northern India or Arabic or some Semitic tongue, but there are none. Coorg is disappointingly a dialect of Kanarese and to all appearance nothing else. In regard to religion it is usual to say this consists of

ancestor and demon worship overlaid with Brahman cult.........

The reverence paid to Cauvery (river) is natural in a country where that great and holy river takes its source and the special veneration of ancestors is simply a peculiar and agreeable trait of the Coorg character.

I believe the present tendency is to class the Coorgs as Aryo-Scythians or Scythio-Dravidians or some such thing ; but this seems to get us little further in the search for this mysterious origin. Let us hear of their own version which may be traced in celebrated 'Kavery Purana' if one has the leisure and patience to strip off the dense overlay of Brahmanical balderdash in which it is buried......

There was one point in this tale which is worth noting—its authors whether Brahmans or Coorgs—saw clearly that the Coorgs were different and that this difference must be explained. They could'nt account for them, could'nt assign them to any specific category. Ethnologists to-day are in no better case.

If the Coorg male is the Scots Highlander of South India his womenfolk are beyond question its Parisiennes. You will see jacket and saree arranged in colour schemes in honey and sage, amber and purple, rose and grey, with the most faultless taste, all crowned with flowing veil that lends beauty to any head.

On your way up to Tala-Kavery you will doubtless

meet Chetty and even Brahman ladies from the hot plains of Tanjore, Madura, Ramnad etc., making heavy work of the ascent in contradistinction to the tripping agility of the Coorgs and you will have an opportunity of judging for yourself.

"Dr. Brijasankar Guha" writes in Modern Review, "Man in India" :—

The Bengali brachycephals are characterised by a long and prominent nasal skeleton but among Lepehas and kindred tribes the nose is long but is depressed at the root and never rises high. The other Mongolian character such as the flatness of the face and the presence of the epicanthic fold are also absent among the Bengali brachycephals who in addition possess highly developed pilious system. The presence of this type in Bengal cannot therefore be accounted for from the east. We have in the western littoral of India the existence of a similar type and the Bengal brachycephals must be linked up with them through central India. In this connection it is interesting to note the identity of a large number of surnames among Nagar Brahmans of Gujerat and the Kayasthas of Bengal as shown by Mr. D. K. Bhandarkar. In Western littoral on the other hand, from the Gujerati speaking people of Kathiwar up to the Tulu speaking of Karnad coast its racial miscegenation has been with the autochthons long-headed flat-nosed non-Mongolian element. It is found in its greatest purity among the Coorgs.

Rev. G. Richter writes in his "Gazetteer" in 1870 :—

For the last two centuries Coorgs are known as a compact body of mountaineers who resemble more a Scotch clan than a Hindu caste.

The difference between Coorgs and Mysoreans or people from the Western coast is striking. The Coorgs are tall, muscular, broad-chested, strong-limbed, and swift-footed. Men of 6 feet and above are not uncommon. Their features are regular, often distinguished by an aquiline nose, and finely chiselled lips set off a well trimmed mustache.

Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion, well sustained by their peculiar and picturesque costume. The Coorg warrior looks imposing. In addition to his waist knife (Peeche-Kathy) he wears on his back in a strong clasp the curved, broad-bladed Coorg knife (Vody-Kathy). In hand to hand fight it was a most formidable weapon.

The personal appearance of the Coorg woman is not less striking than that of the men. They are remarkably fair, of goodly stature and many are really handsome before betel-chewing. As for industry the Coorg women deserve high praise.

Since they have come under the rule of the British Government their warlike spirit has found no scope ; but they are still a brave and manly race, who in time of need would doubtless stand by their new

rulers. At the front of the tiger, the bison, or the elephant no true Coorg shirks the dangerous sports ; but with nerve and coolness and wary cunning he will dodge the advancing beast and with keen eye and steady hand fire at him at close quarters.

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